THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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A DIALOGUE BETWEEN THE RESOLVED SOUL, AND CREATED PLEASURE.

Courage, my soul, now learn to wield
The weight of thine immortal shield.
Close on thy head thy helmet bright;
Balance thy sword against the fight.
See where an army, strong as fair,
With silken banners spread the air.
Now, if thou be'st that thing divine,
In this day's combat let it shine;
And show that nature wants an art
To conquer one resolved heart.

Pleasure.

Welcome the creation's guest,
Lord of earth, and heaven's heir;
Lay aside that warlike crest,
And of nature's banquet share:
Where the souls of fruits and flowers
Stand prepared to heighten yours.

Soul.

I sup above, and cannot stay,
To bait so long upon the way.

Pleasure.

On these downy pillows lie,
Whose soft plumes will thither fly:
On these roses, strew'd so plain,
Lest one leaf thy side should strain.

Soul.

My gentle rest is on a thought,
Conscious of doing what I ought.

Pleasure.

If thou be'st with perfumes pleased,
Such as oft the gods appeased,
Thou in fragrant clouds shalt show,
Like another god below.

Soul.

A soul that knows not to presume,
Is heaven's, and its own, perfume.

Pleasure.

Every thing does seem to vie
Which should first attract thine eye:
But, since none deserves that grace,
In this crystal view thy face.

Soul.

When the Creator's skill is prized,
The rest is all but earth disguised.

Pleasure.

Hark how music then prepares,
For thy stay, these charming airs;
Which the posting winds recal,
And suspend the river's fall.

Soul.

Had I but any time to lose,
On this I would it all dispose.
Cease tempter. None can chain a mind
Whom this sweet cordage cannot bind.

Chorus.

Earth cannot show so brave a sight,
As when a single soul does fence
The batt'ry of alluring sense;
And heaven views it with delight.
Then persevere; for still new charges sound;
And, if thou overcom'st thou shalt be crown'd.

Pleasure.

All that 's costly, fair and sweet,
Which scatteringly doth shine,
Shall within one beauty meet,
And she be only thine.

Soul.

If things of sight such heavens be,
What heavens are those we cannot see?

Pleasure.

Whereso'er thy foot shall go,
The minted gold shall lie;
Till thou purchase all below,
And want new worlds to buy.

Soul.

Wer't not for price, who'd value gold?
And that 's worth nought that can be sold.

Pleasure.

Wilt thou all the glory have
That war or peace commend?
Half the world shall be thy slave,
The other half thy friend.

Soul.

What friends, if to myself untrue?
What slaves, unless I captive you?

Pleasure.

Thou shalt know each hidden cause;
And see the future time:
Try what depth the centre draws;
And then to heaven climb.

Soul.

None thither mounts by the degree
Of knowledge, but humility.

Chorus.

Triumph, triumph, victorious soul!
The world has not one pleasure more;
The rest does lie beyond the pole,
And is thine everlasting store.

Andrew Marvell.

MISCELLANY.

From the Christian Observer for November.

THE DIFFICULTIES OF CHRISTIAN BIOGRAPHY.

No. I.

Several years ago I was requested to draw up memoirs of a good man, then lately dead; who, having long filled a public situation, was well known not only in his own extensive circle, but generally throughout the Christian world. There were local and relational reasons why I should undertake the task; and as I had been on terms of familiar intimacy with the party in question, *this* circumstance was mentioned as emphatically appointing myself to the office of biographer. The decision of my friends was ostensibly just, as grounded upon personal knowledge of the departed; but this very familiarity presented difficulties which I could not meet. Eusebius (so I will call him) was a holy man; but he had many blemishes, to say the least of them; and such as showed themselves to the wide world in their milder forms, while they assumed a more determined character of error and inconsistency in the little world of home. Without going into further detail, you will easily understand a state of embarrassment, which ended in my finally declining an attempt to tell all sides, and yet gratify many who almost idolized his memory.

There were other considerations tending to such an issue. I had read—as all of us have—many obituaries of persons who seemed to shine brighter in death-bed scenes than they ever shone before; and as epitaphs are proverbially a compound of adulation and irony, a like character has often marked the recital of what has passed before posthumous fame was superadded. Dr. Johnson once said, "Few persons die without affectation,"—a declaration which appears highly offensive and cruel, when first heard; but, if patiently examined by persons capable of analyzing our wayward nature, discovered to be the assertion of one who knew mankind, and had sufficient independence of mind to speak the truth, at the risk of creating strong disgust before it could be dispelled by reflection. And what do the insulated events of death prove? Partisans of any cause are elated when their leaders die with composure and fortitude; particularly if they expire under the terrors of

The lifted axe, the agonizing wheel,
Luke's iron crown, and Damien's bed of steel—

circumstances of the last hour, which are used up in forming the hero-worship both of the Papal and Protestant world. The cavaliers of the seventeenth century exulted in the scaffold anecdotes of the heroism of Laud and Charles I.; but a few years afterward the regicides themselves kissed the stake with the spirit of a rival martyrdom. They suffered, says Burnet, "with much firmness and show of piety, justifying all they had done, not without a seeming joy for their suffering on that account; so that the king was advised not to proceed further . . . . Harrison went through all the indignities and severities of his execution, in which the letter of the law in cases of treason was punctually observed, with a calmness, or rather a cheerfulness, that astonished the spectators." To this may be added the testimony of the high monarchist, Hume: "No saint or confessor ever went to martyrdom with more assured confidence of heaven, than was expressed by those criminals, even when the terrors of immediate death, joined to so many indignities, were set before them." The story of what seemed to be the supernatural fortitude of Damiens and of Ravaillac, under the most terrific tortures, is well known. I only mention these several examples of—what shall I call them?—*affectation*, fanaticism, vain-glory; or submission, confidence, resignation? Whatever they were, all I wish to insist upon is, the danger of estimating any man's character by what *may* be said by rote, or by imitation, in his final moments, rather than from the tone of his previous life. How much this argument is strengthened by what we read so frequently in the newspapers, about the happy and triumphant deaths of felons at the gallows, need not to be particularized.—Even Cook, the murderer of Mr. Paas, has been almost canonized.

Eusebius died suddenly, and of course there was nothing to tell of his death-bed and last sayings; but it is too evident, that what is considered to be an impressive death-scene appears to lay the narrator under a kind of necessity to support the final circumstances of life, by recurring to the party's former opinions and conduct. His temptation is to make too much of these, in order to consolidate a consistent report. I am, indeed, painfully aware of the anxiety we all feel, on summing up the evidence of a departed friend's sincerity, in cases of a dubious character, to interpret even anomalous proofs with the utmost favorableness, and to substantiate the very shadows of religious principle. But no one needs to be offended by such anxiety. It is at once a personal and a Christian feeling. Yet we are not to merge the solemnities of eternity in emotions of human tenderness and sympathy. If an individual seem to die well, we ought to be thankful for this apparent indication of hopeful character and divine support. But if the death is to be substituted for the life, or the last twenty days for the last thirty years,—or if there be a positive disproportion between the high triumphs of death and the unsatisfactoriness of a long profession of religion which shone with a feeble, uncertain, and flickering light,—it may be better to rest on the death-bed hope, than to grope our backward way into preceding glooms, in search of evidences. No one who believes the Gospel of salvation can doubt as to the extent of the exercise of divine grace; or that God can and does save at the eleventh hour. But this is not the question. Christian biography is chiefly meant to exemplify the influence of Christianity, and thence to teach the infidel world that it is no "cunningly devised fable;" while it is also intended to confirm and animate believers themselves, not merely in the prospect of their deaths, but in the conduct of their lives. The obituary of an inconsistent or suspicious religionist is frequently a premium upon insincerity. It is observable also, that when the dead are praised, it is often with such indiscrimination and commonness of eulogy, as to mean nothing. Of the Earl of Radnor, for example, who died in 1776, Sir James Stonhouse wrote,—"In the conjugal relation, his lordship was indulgent and constant; in his parental, affectionate and judicious; as a member of society, active and benevolent; as a peer of the realm, loyal and independent; as a Christian, uniform and exemplary."* All this might be true of his lordship; but who does not see that the printer might retain such an encomium in type till the death of the next peer, who should be judged to merit a similar generality of praise? And *this* involves another difficulty of religious biography. It is often very proper and edifying to preach a funeral sermon, and to annex an obituary of the deceased in an appendix, for circulation within his own vicinity; but if an exemplary person dies in Northumberland, and another in Devonshire, and if—as is often the fact—the same obituary *mutatis mutandis* will do for both, it would seem to be inexpedient to send either to the Christian Observer, or any other Magazine, and much more so to manufacture a volume on the occasion. This is not suggested in order to discourage the publication of the lives of good men, but to induce the compilers of such memorials to be discriminative and select in their composition. And it may be here mentioned to their encouragement, that scarcely the most obscure Christian passes through life without leaving some insulated anecdote or incident, or local peculiarity, which so far might make a narrative original. To say, when a pious clergyman dies, that he was a faithful pastor in the pulpit and in the parish, and an excellent Christian in private life, and subscribed to the Bible and Church Missionary Societies, and had a Sunday School, and distributed tracts, is to add not a tittle to our treasures of biography. 'Twas his—and his—and may be said of thousands! Only adduce some specific and impressive illustration of general facts, which *marked out* any given character, and tends to rivet the eye that languidly wanders over paragraphs already written about other men; and twenty lines so acuminated will recur to the memory, when whole pages of mere repetition are forgotten. I remember reading in a country church, the epitaph of a clergyman, which, after the common inscription of name and dates ended thus:—"Whose usual saying was, that a 'parson should die preaching and praying,' and who fulfilled his own words." I have forgotten even the church where I saw the monumental tablet, as well as the clergyman's name, in fact, every thing *but* the aphorism, and this has dwelt in my recollection for upward of five and twenty years.† 'The words of the wise are as goads.'

* Letters to the Rev. Thomas Stedman. No. X.

† An illustration of this is, or was, on the tomb of Donne or Sir Henry Wotton, in something of this kind, "He was the author of the opinion *Disputandi Pruritus Ecclesiæ Scabies;*" an aphorism, by the way, of no great sagacity, and easily abused by any one too indifferent to truth to be willing to defend it.—Were the controversial writings of the Reformers an example of ecclesiastical leprosy, or of their anxiety to fortify and garrison the Protestant citadel? Yet the Papists doubtless thought that they must have a strange itch for wrangling.

BIBLE CHRISTIANS.

It has at no period of the Church been an uncommon thing for professed Christians, and professed ministers of the Gospel to turn away from the standard of sober, scriptural truth, and give themselves up in consequence of it, sometimes to the uncertain speculations of philosophy, and sometimes to the wild ravings of fanaticism; and not unfrequently to both in conjunction. As this spirit has always manifested itself in some form or other, so it is exhibited, and perhaps in an unusual degree, at the period in which we live. There are at this hour many churches in our own land in which the sober theology of God's word has grown unpopular, and the old doctrine, that men must be saved by the renewing of the Holy Ghost, is looked upon as well nigh exploded, and the simple means of converting sinners to God by the truths of His word, has given place to a cumbrous mass of machinery, which is designed perpetually to ply the animal passions. If the question be asked, whence this strange departure from the form of sound words, and the path of sober practice, we believe that the true answer is that there is a perpetual tendency in human nature to leave the fountain of living waters, and hew out broken cisterns. Men do not love to yield implicitly to the plain doctrines and commands of God; and hence the effort to connect philosophy with theology, until the Gospel becomes little more than a lifeless mass of metaphysics—the body without the spirit.

The only cure for the evils to which we have adverted, is to be found in a return of the Church, and especially of the ministry, to the Bible, as the only standard of faith and practice. Let it be the object of every professed follower of Christ to become, in the best sense, a Bible Christian. When he would find out what he ought to believe on any point in religion, let him go directly to the Bible, and draw pure truth from the fountain, instead of having recourse to the muddy waters of metaphysical theology. If he would know how he ought to feel, in other words, if he would fix upon the right standard of Christian experience, let him go to the Bible; and there he will catch the meek, and humble, and unostentatious, and devoted spirit of the great Master, and not the proud, and arrogant, and censorious spirit of the world. If he would know how he ought to act, whether in the discharge of his more private and relative duties, or in his efforts to promote and extend revivals of religion, and build up the cause of Christ, to the Bible let him still repair; and if he will subject himself to the maxims he will there find, he will avoid the frenzy of fanaticism on the one hand and the coldness of spiritual death on the other. In a word, he will be an active, devoted, and yet a discreet and judicious Christian.

Let every Christian then, especially, let every young Christian, under a humble sense of his own weakness and ignorance, come, with a spirit of meekness and docility to God's holy word. Let this be done, and we shall have the best security for the prevalence of an enlightened and correct faith on the one hand, and for a consistent exhibition of Christian character on the other. Let this be done, and we shall have a pledge of the increasing success of the cause of revivals, and of a rapid approach of the triumphs of the millenial day.

We have had but one design in transferring the above extract from the Albany Journal and Telegraph to our columns. The evil of which its authors complain is a deplorable one;—and doubtless exists to the full extent alleged. If so, it will be a *growing* evil;—the system and causes which have given it existence and propagation continuing in unchecked operation. Its food and sustenance are found not more, if as much, in the *preaching*, as in the devotional parts of the public religious engagements of our brethren—and we in most sober and serious earnestness appeal to their calm judgment in the question,—Does not a *prescribed* Scriptural Liturgy, present an adequate, an unobjectionable, if not the only means for making and keeping the mass of a religious community, (both preachers and people,) Bible Christians?

PERIOD OF THE EARTH'S DURATION.

No. I.

How valuable soever the deductions of science may be, they cannot be regarded by a truly Christian mind as of equal authority with the direct testimony of God. There is a possibility, under all circumstances, that our opinions may be false, however improbable it may appear. The premises from which we argue may be erroneous, or, if true, may be the exceptions to a general rule, and not the law itself; or if the premises be perfect, the deductions may be illegitimate, either from an imperfect view of the facts, or the want of some other fact which is necessary for the argument. While imperfection thus necessarily attaches itself to all human speculations, the word of God is necessarily true. Nor can human intellect and veracity compare itself with the perfect knowledge, power, and purity of the Almighty.

If, therefore, we admit that the Bible is divinely inspired, we cannot with propriety either doubt the expediency of comparing scientific opinions and the testimony of God, or prefer our deductions to the explicit statements of Scripture. But we must rather experience a pleasing satisfaction in having a common test by which to estimate the value of accumulating knowledge; for, when we examine the sacred word of God for a history of the creation of the world, we come to the Creator for information concerning his own work, and the process by which he exerted his infinite power.

The history which Moses has given us of the creation of the world, and its state till the commencement of the days, is evidently a mere outline. The great object of the Divine Spirit under whose guidance he wrote, was to detail the history of man, his character, condition, and prospects. He has, notwithstanding, furnished us with a few general facts, which are rather to direct our inquiries than to suspend them. Of those particular subjects on which he has not treated, we are at perfect liberty to form our own opinions. A theory of the formation of the earth ought therefore to be only a detailed description of the Mosaical history, a finished picture from the outline sketch which the Jewish legislator has given us.

The first chapter of Genesis, which contains all that God has revealed concerning the creation, may be divided into three periods: First, there is a statement that the heavens and the earth were formed by God; there is then a description of the earth previous to the days of creation; and afterward a somewhat detailed account of the order in which the Almighty furnished the world during the six days.

All the sacred writers insist upon the creation of the universe by God; he is the great universal cause from which all things proceeded. Philosophy has discovered that it was the work of an intelligent Being; but it is revelation alone that can teach His character and attributes. "I am the Lord, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." (Isaiah xliv. 24.) "Let all the inhabitants of the world stand in awe of him; for he spake, and it was done; he commanded, and it stood fast." (Psalm xxxiii. 8, 9.) The prophet Isaiah, when foretelling (xl. 12, 13,) the future glory of Christ's kingdom, in a most beautiful manner refers to the creative power of God,—"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" And Moses also commences his history of the creation by the statement, "In the beginning God created the heavens and the earth."

This statement appears to be entirely distinct from all that follows. The object which Moses had in view seems to have been comparative; and the whole stress of the sentence rests upon the word God. The Israelites had seen idolatry in all its forms, and had frequently fallen into the practice; but it was not the idols that they had seen or served, that created the heavens and the earth, but God. This was done before the six days; how long, we are not informed, and are, consequently, at liberty to attempt to determine it by the assistance of science.

There are two facts which we would deduce from the statement of the inspired historian: that the world was created at some indefinite period before the commencement of the six days; and that it was created at once, without the interference of any secondary causes.

SUBSIDIARY INSTITUTIONS.

ADDRESS

Of the Rev. Samuel R. Johnson, at the Episcopal Anniversaries, in St. John's Chapel, New-York, Oct. 4, 1832.

No. II.

These and the many other advantages of religious tracts are well known; by many they are and have been justly appreciated. Their usefulness is no matter of theory and speculation, but of large experience. Even the infidel has thought it worth his while to borrow the plans which Christian benevolence invented, to give additional circulation and influence to his poisoned and destructive principles. But Christians have not been idle. Vast numbers of tracts have been extensively circulated in our own and other countries. The American Tract Society in these United States has done great things in this way. Supported by a most extensive patronage, with a zeal and munificence which deserve the highest commendation, it has sent forth its little messengers of Christian kindness throughout the land, preaching with silent but often most effectual eloquence the religion of Jesus Christ—contending now with infidelity and heresy, now with vice and evil habits and passions—setting forth the Saviour in his glorious offices, and the Spirit in his holy operations—animating the believer, consoling the afflicted, alarming the careless, rebuking the inconsistencies of professing Christians, and drawing from the nature of man, and the varied circumstances of this mortal life, and the things which shall be hereafter, those lessons of warning, encouragement, and instruction, which all would do well to lay to heart.

Yet much good as this Society has done and is doing, it is such in its very nature and constitution, as not to meet the approbation nor command the patronage of Churchmen. Founded upon the unsound principle of amalgamation, it enlists several denominations of various doctrine and discipline under its banner; and is of course obliged systematically to exclude from the pages which it publishes those subjects upon which all those denominations are not agreed. Were I not an Episcopalian, I, Mr. Chairman, could never subscribe to such a principle. And most who are such, believing the nature of the Christian Church to be of divine regulation, and its original appointments obligatory, cannot consent to sanction a plan which they deem unsound in principle, calculated to keep out of view many radical distinctions between divine authority and human custom, and to cherish the sentiment, that the differences between themselves and others are but of little moment. Such, while they may commend the zeal and admire the munificence of that Society; while they may rejoice in whatsoever good it has done, and avail themselves of its publications so far as they approve of them, yet decline to support it by their influence, and hesitate not to dissuade Churchmen from joining it, since we have a Tract Society of our own, which may promulgate all truth; which systematically excludes none; which, comprising the followers of a single creed, has not within it the elements of confusion; which has effected much, even wonders considering the smallness of its patronage; and which is capable if those who should be its friends are faithful to its interests, of conferring unthought-of benefits upon our Church.

Yet with regard to *other denominations*, I must for my part confess, that I know no other way, in which I would rather see *them* occupied in relation to this subject, than in supporting the first-named Society. They thus send out tracts, many of them of a high order of excellence, upon truths which we hold in common with them. Where the subject admits of it, all is said that we could say of it ourselves; on many topics there must of necessity be deficient statements, but the positive error is excluded: in some cases indeed expressions are used such as we do not approve, and erroneous and sectarian sentiments do creep in, contrary to the plan and professed purpose of the institution; yet perhaps not oftener than any shrewd mind would have anticipated from the discordant materials of which it is composed, and the mannerism and artificial modes of speech which attach themselves to each several sect. But upon those subjects upon which others *differ* from us, we must believe that they are in error; and that if they were to publish tracts upon these distinctive points, that these tracts would of course propagate error. If their means and influence, then, were exerted in spreading these erroneous opinions, surely it would not be so well as now; and would prove not a little injurious to the cause of truth, so far as those particular topics are concerned.

Let them then go on. Let them, as they have done, tell of our adorable Redeemer, and invite sinners to be reconciled unto God. We also will tell of our Saviour, and vie with them in magnifying his name. We also will tell of His love which passeth knowledge, of redemption through his blood, of the riches of his grace, of the righteousness which is through faith in his name. We will emulate them in the holy, the blessed work of pointing the wanderer and the perishing to the good Shepherd who came to seek and to save the lost. But *we* will do more than this. We will set forth the Saviour's offices in *all* their relations; we will declare his truth in all its *integrity;* the "whole council of God" we will proclaim, fearless of offence. Untrammeled by the opinions of others, we will point wandering men to *all* the old paths of truth, to *all* the appointed means of grace, to *all* the remedies which God has given to heal our sickness; we will expose errors of which the others dare not speak; we will point out dangers of which they may give no warning. We will tell of the Church which the Saviour instituted, and to which he has consigned his more abundant promises and blessings; a Church dear to us, not for its peculiar organization, but because He whom we love and serve is the author of it, and appointed it for our perpetual use, as the great channel of his favors. We will tell of holy sacraments which He has established, the holy rites which by his Spirit He has appointed; and exhibit them in their own native simplicity, not as badges of distinction, but as means of grace, to help the feeble, to fix the wavering, to give strength to the strong. We will tell of a ministry which He has chosen and perpetuated, to serve in his Church, to preach his Gospel, to administer his Sacraments, to bless the people in his name; and in one order, to commission others for the same work; a ministry to which the Holy Spirit has given the gift of the priestly office, a select gift which private virtue cannot by its most exalted excellencies attain. Besides, if there be any human method of securing advantages which would otherwise be lost or lessened; if any form of worship comes recommended by the wisdom of the patriarchs of the Church and the lessons of experience; if in any thing "there be any virtue or any praise," this also will we recommend, though others may gainsay it, that so we may come behind in no good gift, divine or human.

Let then our tracts, Mr. Chairman, go upon their way, replete with truth and wisdom, and may the great Head of the Church bless them to those that give and to those that take. May they go to arouse the thoughtless, to awaken the impenitent, to confirm the "weak hands and the feeble knees," and to perform all those offices of humanity and charity, of which poor frail and guilty man stands so greatly in need, and of which they can be made the happy instruments. May they go where the enemies of our faith contend against the truth, and prove powerful weapons of defence, and have the effect not merely to overcome an adversary, but to convert him into a friend.

May they go to remove the doubts of inquirers after truth and order, and to guide them in the way on which the Apostles and the Christians of the Bible, to a man, did travel. May they go to the farthest extremities of our frontier, and there while some family of our household of faith, exiled from the Church of its affections, mourns over its spiritual deprivations, may they bear the conviction that such as they are not forgotten by their brethren at home; and excite the animating hope, that they shall yet live to see the appointed minister of God among them, to attend upon the divine ordinances, and unite in the decent worship and solemn rites of their religion. And, may a spirit go abroad among our people, prompting them to tenfold exertions in the labors of love, and to a munificence, which shall put all their past liberality to the blush.

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

Passed in General Convention, October, 1832.

CANON VI.

Of Assistant Bishops.

[The former Canon on this subject was the fifth of 1829.]

When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall in all cases succeed the Bishop in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities which appertain to the office of Bishop. No person shall be elected or consecrated a suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

CANON VII.

Of the Performance of Episcopal Duties in Vacant Dioceses.

[Former Canons on this subject were the first of 1795—Journals, p. 153; and the twentieth of 1808—Journals, p. 335.]

Sect. 1. Any Bishop or Assistant Bishop may, on the invitation of the Convention or the Standing Committee of any Diocese where there is no Bishop, visit and perform Episcopal offices in that Diocese, or in any part thereof. And this invitation may be temporary; and it may at any time be revoked.

Sect. 2. A Diocese without a Bishop may, by its Convention, be placed under the full Episcopal charge and authority of the Bishop of another Diocese, who shall by that act become the Bishop also of the said vacant Diocese, until a Bishop is duly elected and consecrated for the same, or until the said act of its Convention be revoked. And in case there shall be an Assistant Bishop of the Diocese, under the Episcopal charge of whose Bishop the Diocese without a Bishop shall be placed, the said Assistant Bishop shall have the like charge and authority therein as he has in the Diocese of which he has been chosen Assistant Bishop.

Sect. 3. No Diocese thus placed under the full charge and authority of the Bishop of another Diocese, shall invite a second Bishop to perform any Episcopal duty, or exercise authority, till its connexion with the first Bishop has expired or is revoked. Where there is no Bishop, the Standing Committee is the ecclesiastical authority for all purposes declared in these Canons.

THE DIOCESES.

VERMONT: EPISCOPAL VISITATION.

Bishop Hopkins commenced the primary visitation of his Diocese, Sunday, Dec. 30th. Monday evening he preached in St. Stephen's, Middlebury, service being read by Rev. L. McDonald, of Shelburn. The sermon was a *noble* one—a clear exhibition of Christian doctrine, and a warm exhortation to Christian practice,—and was listened to by an attentive and admiring audience. New-Year's-Day morning the Bishop again preached in the same church. His subject was Confirmation, showing its import, proof, reasonableness, and use, and the preparation proper for receiving it. The sermon was marked by clearness of statement, strength of argument, and elevated views respecting the utility of the rite, the obligations which it imposes, and the preparation of heart with which they should be taken. Subsequently eleven persons came forward and received this impressive and apostolic rite, one of whom had been baptized during the morning service by the Rector of the Church. The strong reasoning, sound doctrine, earnest addresses, and impressive manner of the Bishop, joined with the solemn and affecting nature of our Baptismal and Confirmation offices, made an evident, and it is hoped, an abiding impression on the minds of many. Long and gratefully will the day be remembered by Episcopalians in this place, and most heartily do they implore the blessings of the great Head of the Church, upon their loved and respected Diocesan, both in his present interesting visitation, and in all the duties of his sacred office. A. C. S.

Middlebury, Vt., Jan. 1, 1833.

THE WEST.

We learn from a correspondent at Louisville, that the Rt. Rev. Bishop Smith preached at that place on Sunday, the 16th of December, and administered the rite of Confirmation to eight persons. On the following Wednesday evening, it was administered to five others. Bishop McIlvaine was also present, and preached at Louisville at the same time. He intended proceeding thence to Cincinnati. Our correspondent speaks favorably of the impression made by these Episcopal services, and those of Bishop Meade, during his visit to the West.—*Ep. Recorder.*

COMMUNICATIONS.

For the Churchman.

BITS. NO. I.

"Gather up the fragments, that nothing be lost."
Our Saviour Jesus Christ.

I have often been surprised at finding how much of what passes in the world for authoritative knowledge, is nothing else but positive, and very often unfounded, assertion. For example, I once heard a "learned Theban" roundly assert, that by the Romanists themselves even heretics, and much more schismatics, were still regarded as members (though diseased ones) of the Church. "The unbaptized," says Cardinal Bellarmine, "*heretics* and apostates, the excommunicate and *schismatics, do not belong to the Church.*"—*De Ecclesia Militante*, c. 2.

On another occasion, when in an argument between two friends of mine on the subject of lay baptism, as held by the Roman Church, one of them objected that if it were allowed, a *Jew*, or a *Turk*, or any *infidel* might administer it, and so admit the recipient into the *Christian* Church: the other replied, "No! the administrator *must* be a member of the Church."—"If any one shall declare," says the Council of Trent, "that baptism administered even by *heretics*, in the name of the Father, Son, and Holy Ghost, with the intention of doing what the Church does, is not true baptism, let him be accursed!" *Canon iv. de Baptismo.*—And, says the *Catechism of the Council of Trent*, (translated by the Rev. J. Donovan,) the sacrament of Baptism may be administered, *in case of necessity*, by all persons, "even the laity, men and women, to whatever sect they may belong. This power extends, in case of necessity, even to *Jews, infidels, and heretics*; provided, however, they intend to do what the Catholic Church does in that act of her ministry."—"Let not the faithful, however, imagine," it continues, "that this office is given promiscuously to all, so as to supersede the propriety of observing a certain order amongst those who administer baptism: when a *man* is present, a woman; when a *clerk*, a layman; when a *priest*, a simple clerk should not administer this sacrament." *p.* 167.

I have no access, where I now am, to the original Hebrew, or to any other version of the Sacred Word, than that in common use among us, and that of Tyndal and Coverdale, revised by Cranmer, in our Prayer-book; but I am irresistibly and inexpressibly delighted with a sentiment of David, in the 18th Psalm; (*v.* 35.) and also in 2 Sam. *c.* xxii. *v.* 36—"thy *gentleness* hath made me great." In the marginal reading it is, "thy *afflictions*." And the Prayer-book sweetly blending the two ideas, has, "thy *loving correction* has made me great."—The improvement is this: Goodness is the true greatness. To be good, as to be great, man must be disciplined. The discipline of God is the discipline of a father. It is the *gentleness* of the correction that marks it *his*, and makes us great. Even so, Father, for so it seemeth good in thy sight!

WITH A BIBLE;

To my wife, absent, and in sorrow.

Go, holy book, to her my soul
Of all earth's treasures holds most dear;
Go, cheer with joy the sorrowing soul,
With hope the clouded vision clear!

Be to her fainting spirit strength,
Be light before her faltering feet;
Give humble faith, give heavenly might,
To seek, to reach the mercy-seat.

And thou, divine and gentle Dove,
Let not thy gracious strivings cease;
Fire thou her soul with sacred love,
Fill thou her soul with perfect peace.

"Our Father," hear thy children's prayer,—
Their griefs removed, their sins forgiven,
Build thou again, and bless their home,
And fit them there for Thee and heaven!

December 25, 1832.

As I rode lately through the woods, stripped and dismantled, and admitting freely through their straggling boughs the slanting western light, I thought how solitude and sorrow let in gleams of heaven that came unseen before.

Crucifer.

For the Churchman.

Mr. Editor,—It is no uncommon thing to find parties at issue, entirely misunderstanding one another. I *may* have misapprehended the drift of S. K. T.'s remarks—if so, I regret it. But that I have, I do not think what he has given us in the Churchman of Dec. 29, ought to convince me. Really, I do not think the case which his western friend has supplied ought to convince any one of the "fears" and "indifference" of the clergyman of that parish. It convinced me that the congregation must be a very penurious one, which would suffer a debt of only $230 so long not only to embarrass themselves, but also to hang as a clog upon their clergyman. And now let us ask, suppose that same clergyman, during those embarrassments had been constantly importuning that congregation to contribute, as S. K. T. and his friend could wish, what would have been his success? It seems to me that the answer to this question is very obvious. Had they been solicited to make the *canonical* contributions, perhaps they would have done so, though grudgingly. Would they have made any other? I answer, without hesitation, No. And had the clergyman been soliciting them to do so, as often as calls are made, he would have been met by frowns and reproaches, even more intolerable than those of "indifference" and "fear," from another quarter.

This leads me to remark, that you have done me great injustice, (I *will* believe unintentionally) in publishing one paragraph of my piece, separated from so much of the rest as was necessary to develope my true meaning. By this means you have led your correspondent C. A. astray. I presume I shall be found no otherwise at issue with him, than as to the rational satisfaction there would be in seeing so large a proportion of the clergymen of our Church pronounced indifferent about her interests, and afraid to do their duty. If I am not much mistaken, there is nothing in the remarks of S. K. T. which I had under consideration, which would lead one to suppose that he and his friend had primary reference to the *canonical* collections. There can be no doubt as to the obligations of every clergyman to make them, and doubtless they are much more generally practicable than is believed. Here I rest, until the real subject of controversy is brought to view by the publication of my first piece. O.

The following is now given in compliance with the wish implied in the above.

Mr. Editor,—It was with sensibilities deeply wounded that I perused the article of your correspondent S. K. T. in the Churchman of Nov. 10th, on the subject of "Systematic Appeal and Contribution." — The editorial remarks with which the piece was introduced, were duly appreciated, but from their brevity, they could not be expected to do full justice, nor bring the whole truth to light. Had they been extended, as I conceive they might have been, I doubt not, they would have fully vindicated the accused from the withering imputations contained in the article in question. I cannot say, however, that I think you have hit upon the true reasons, why the desired collections have not been more generally made,—and I intend in the course of the present remarks, to give you the opinion of one who thinks he has many opportunities of knowing the true reason, whether he has improved them or not. But it does seem to me S. K. T. has written upon a subject on which he is either not informed at all, or very ill informed; and if we are to judge from the specimen which he has given us from the "letter of his friend residing in one of the western villages," I should certainly say that there was something materially wrong in it. Who can read the reports of our missionaries and other ministers in the west, for instance, (for this is the place of my own observations and experience,) who can read these reports of labors, privations and hardships, cheerfully and resolutely endured, and then say that they are "indifferent" about the success of those enterprises, which are designed to further the interests of the Church? Or is the money of a layman all in all, whilst the life, health, and the discomfort of a clergyman are not to be accounted of? Again I ask, How is it possible that any one can have observed the state of things that in all respects exists here, and then harbor for one moment the suspicion that the missionaries and other ministers here are deficient in moral courage? Who can have witnessed the deep-rooted prejudices which are to be eradicated; and the active and violent hostility even "in high places" which is to be resisted, and at the same time observed on the other hand our success in these particulars, and then say with his hand upon his heart, These men are wanting in "courage" to do their duty? Is it logical, is it fair to infer that they are "indifferent" about those institutions, which aim at the promotion of religion and the Church, or that they lack courage because they happen not to have manifested their interest and their courage in the way which S. K. T. and his western friend think they should have done? Or must they after having done their best endeavors, under existing circumstances, to satisfy their own consciences, satisfy the consciences, whether enlightened or not, of all others, before they can hope to be pronounced good and faithful servants by the Righteous Judge? *I trow not.*

Mr. Editor,—I presume no one will understand me as maintaining that we do not come short of our duty. Oh no, by no means.—This is a distinction, which it is presumed the layman, whom you mention as "forward in every good work" will not claim. Do what we will, and still if it be among the possibles, we ought to do more. But this, Sir, is what I do mean to say—It is my honest opinion that those parishes which have not contributed to the institutions in question, as regards the amount of money which they yearly pay for the support of the Gospel, are not one whit behind those which have contributed as S. K. T. could wish—that is, if we are to take as the means of testing the point, the Saviour's rule of making contributions, viz.—They of their abundance—we of our penury—I and my parish, (for I am a clergyman,) doubtless are among those at whom the reproaches of S. K. T. were aimed. [? Why.] And I hesitate not to say, that if it were proper that the comparison should be made, I would be willing my argument should stand or fall, by weighing the penny of almost any one of my parishioners against the pound of S. K. T.

It would seem then to me, not at all difficult to find other reasons than those which have been assigned—reasons which are both weighty and creditable to advance, why some and perhaps all of those parishes which are considered delinquent, have thought fit so to be. I can see no reason why a parish may not be permited honestly and sincerely to think, that their burthens are at home as heavy as they can bear; and if so, I know not why their clergyman may not also be honestly and sincerely persuaded of the same fact, especially when, as in the present instance, he honestly believes his people are doing full as much according to their ability as those who are "forward in every good work."

What, then, I would ask, would be the effect of the project, of "applying immediately to the wardens and vestry" of churches thus deemed delinquent? a measure which is said to have been strongly urged upon the Convention, and which seems to have been approved by S. K. T. and his western friend. Let them ask any member of the Convention who was present and heard the reasons why the measure was not concurred in by that body, and they will learn that it was thought to amount to an indignity, which no Christian man or body of Christian men ought to offer to another. Let me then assure S. K. T. and his friend, and if he please, the Clergyman who urged this measure, that if they are not alone in their opinion of the propriety and expediency of it, I rejoice to think they are very nearly so: also I rejoice to think, there is not a board of wardens and vestrymen here or elsewhere, who if they have toiled and endured hardship in common with their pastor, in sustaining the burden and heat of the day, would not discountenance in the strongest terms such an indignity offered to one whom they respect and love, and especially so, if as in the case we have considered, they believed him to be mindful of all their best interests, their temporal as well as eternal good. O.

For the Churchman.

MONUMENT OF BISHOP HOBART.

Mr. Editor,—Seeing as yet no notice in your columns of the monument recently erected in Trinity Church, and judging that your distant readers must be anxious to learn something definite with regard to it, I send you the following particulars.

The monument occupies a recess in the west end of the church, which has been formed with that view by taking away the large Gothic window, and carrying up the wall in such a manner as to admit a strong side light upon the monument itself. This arrangement is peculiarly happy, and brings out into bold relief all the more prominent parts of the figures.

The monument is of the finest Canara marble; a solid block, and happily free from veins which sometimes disfigure the finest works of the chisel. Its whole height is 20 feet—that of the figures about 7, and in the highest relief, which is admitted by the rules of art.

The subject, though allegorical, has yet all the simplicity and truth of nature. The sinking head of the dying Christian is supported by the left arm of a female, who, by her right hand pointing to the cross in the heavens, is at once recognised as emblematic of religion, or rather of Christian faith. On the knees of the Bishop lies the open Bible, to some promise in which his right hand seems directed, while his left, falling in all the feebleness of disease, indicates that that hour is come, when its promises alone can comfort. From the cross, in the meanwhile, beams a glory which, coinciding as it does with the rich colored light from the southern window, diffuses over the whole a glow that seems to partake less of earth than heaven. The conception accords beautifully not only with the character of a dying saint, but with the actual circumstances of the Bishop's death.

One of his last earthly requests was to be raised, that he might behold the glorious sun—and among his dying words were these: "Bear me witness, I have no merit of my own. As a guilty sinner I go to my Saviour, casting all my reliance on him—the atonement of his blood."

The inscription is as follows,—

Beneath this chancel rest the mortal remains of
JOHN HENRY HOBART,
Rector of Trinity Church, in this City,
Bishop of the Protestant Episcopal Church in the State of New-York;
Born in Philadelphia, September XIV., MDCCLXV.;
Died, during a Visitation to the western parts of his Diocese, in Auburn, September XII., MDCCCXXX.
The Vestry, in behalf of the associated congregations of Trinity Church,
Have caused this monument to be erected
In memory of the public services, private virtues, and Christian graces,
Of their beloved and lamented
Pastor;
In testimony of their respect for the wisdom, energy and piety of their revered
Diocesan;
In honor of the faithful and valiant
Soldier of Christ,
Who on all occasions stood forth the able and intrepid
Champion of the Church of God.

The sculptor, to whose taste and skill we owe this first of American monuments, is Mr. Ball Hughes, a young artist from London, who, after bearing off the highest honors in the schools of his native country, came over, a few years since, to devote his riper talents to the perpetuating of the form and memory of the great men of the new world; and it has been for him a felicitous circumstance that the earliest display of his higher powers should be on such a subject as the present. One which consecrates as it were every name connected with its own. His success, in the execution of this his first great work, surpasses even the expectations of those who best knew his merit;—for of all the fine arts, sculpture as it is the noblest, so is it also the most exclusive. How few for instance can be named in the course of ages! How rare and how precious are the sculptures from a master's hand! How single and separate do they stand from the works of inferior genius.

Mr. Hughes has begun well, and he has nothing to do but to prosecute with ardor, perseverance, and we may add with worldly prudence, the course upon which he has entered; to secure to himself independence and a well earned reputation, and the happy consciousness of having led the way, in opening, for the country of his adoption, one of the purest and noblest sources of pleasure which the fine arts can give.

For the satisfaction of those who take a pleasure in tracing the career of early genius, I would add that in the year 1819, Mr. Hughes received from the Royal Academy of London, within one year after his entrance into it, the large silver medal, for the best model from the antique. In the following year, on being admitted to the Life Academy, he received the large silver medal from the Society of Arts, for a model of the Barberini Feron. In 1821, the best model from the life, won for him the silver medal and the lectures of Sir Joshua Reynolds. In 1822, he took the silver medal of the Society of Arts for a model of Cupid and Psyche; and in 1823, the gold medal for the best model of another mythological subject. Thus carrying off before the age of one and twenty all the medals open to his competition; a circumstance which is without precedent in the records of that Society. The last and highest contest to which he was called before quitting his native country, proved also an honorable one; having received the premium of 100 guineas, in an open competition, for a model of the late King George IV., for a statue to be erected at Windsor. Royalty, it is true, we cannot here offer him for his subject; but we can present to him the form and features of men before whose talents and virtues all human dignity "bleaches and grows pale." One such he has now given back to our sorrowing recollections; and in the statue of Hamilton, on which he is at present engaged, he will add another claim to what he already possesses on the gratitude and patronage of the American public. M.

For the Churchman.

Dear Sir,—If the following version of the piece entitled "De Amore Jesu" meets your approbation, you will oblige the author by giving it an insertion.

OF THE LOVE OF JESUS.

Jesus, tender, holy God!
Jesus, source of love adored!
Jesus gentle, Jesus mild,
God and Mary's holy child:

Who is there that can declare,
How sweet it is thy love to share,
With thee to be in faith united,
With thee for ever be delighted.

Would I had the power to prove,
How sweet it is to share thy love,
With thee endure, with thee deplore,
With thee rejoice for evermore.

O source of endless power above,
Our only hope, our life, our love;
Make us fit thy face to see,
To dwell for ever, Lord, with thee.

That beholding and enjoying,
We may shout with joy and sing
In heaven, for life is happy there:
Amen, Jesus grant our prayer!

F. L. T.

THE CHURCHMAN.

SATURDAY, JANUARY 12, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Confirmations in this City.—It will be perceived by the following circular, which has been addressed by the Bishop to the parish clergy of this city, that it is his intention hereafter to administer Confirmation in a portion of the City churches every year.

New-York, Jan. 2, 1833.

To the Parochial Clergy of the Protestant Episcopal Church in the City of New-York.

Rev. and Dear Brethren,—It has long appeared to me that a change might be profitably made in the times of administering Confirmation in the churches under your charge, so as to render more frequent the opportunities of receiving that ordinance. I am aware that there are many advantages in leaving an interval in each parish between the stated times of its administration, sufficient to allow of those times being invested with peculiar solemnity, and to give the desired special interest and effect to the pastoral labors then bestowed on those instructions, particularly of the young, which are proper for the preparation of candidates for so holy an ordinance. At the same time it has appeared to me very desirable that there should be in the city a more frequent administration of the rite. This would often prove a great accommodation to strangers coming from places where they seldom or never have access to it, and to our own citizens, who, contemplating a long absence abroad, would be glad of an opportunity of previously discharging that part of the duty of fulfilling all righteousness.

There are not unfrequently young persons or others, who, either from want of opportunity or of proper seriousness, have not yet received the laying on of hands, but whose minds, by God's grace, become deeply impressed with religious sensibilities, and on whom, under such circumstances, Confirmation might be hoped to produce a most happy effect.

We have all of us at times witnessed the disappointment of those who, on account of indisposition or absence from the city, have missed an opportunity of being confirmed, with the mortifying prospect of a long interval before another will present itself.

To persons baptized at an adult age, the Church recommends speedy Confirmation, in order to their admission to the holy Communion; and I think it very desirable that, as far as possible, Confirmation should uniformly precede uniting in full Communion with the Church. The hope of contributing to this has been among the motives leading to the measures now to be communicated to you.

I purpose, brethren, for the reasons above stated, to administer Confirmation hereafter in a portion of the churches in this city every year; but so as that, with the necessary exception of the churches selected for this and the next season, the old method of triennial Confirmation in each parish will be continued, and yet several opportunities of receiving that ordinance be annually presented. In this way, beside the stated solemn periods of Confirmation in your respective parishes, you will have frequently recurring opportunities of directing to that holy rite the attention of those individuals whose peculiar circumstances may, in your estimation, render that step proper.

In pursuance of the above plan, I purpose, God willing, to administer Confirmation during the present season as follows:—

Septuagesima Sunday, February 3d, Trinity Church; Quinquagesima Sunday, Feb. 17, St. Paul's Chapel; Second Sunday in Lent, March 3, St. John's Chapel; Fourth Sunday in Lent, March 17, St. Mark's Church; Sunday next before Easter, March 31, Christ Church; First Sunday after Easter, April 14, St. Stephen's Church; Third Sunday after Easter, April 28, St. Peter's Chapel.

Very sincerely, I am
Your affectionate Brother,
Benj. T. Onderdonk.

UNIVERSITY IN GREECE.

[Our brethren of the Banner of the Church, that was, have asked, what is most freely granted, the use of our columns for the following explanatory statements.—Ed. Chn.]

The readers of the "Banner of the Church" will probably remember that in the month of December, 1831, and January, 1832, the plan of a University in Greece was made the subject of discussion in three several numbers; and that apparent discrepancies were pointed out, between the statements made by Mr. (now the Rev.) James C. Richmond, as to the views of the Rev. Messrs. Robertson and Hill, our missionaries in Athens, and the correspondence of the missionaries, and ourselves. We have been recently called on by the Rev. Mr. Richmond to give publicity to what he considers an explanation of those discrepancies, as given to him by the Rev. Mr. Hill, in a letter, dated at Athens, May 9, 1832. Our sole desire then, (as, we trust, always,) being the discovery and dissemination of the truth, we ask leave to grant his request in the columns of the "Churchman;" (the "Banner of the Church" having been discontinued,) premising only, that the whole matter may be fully before the public, the extracts then inserted, and forming the basis of our remarks, from the correspondence of the missionaries. It will be thus seen how far our conclusions were then warranted, and how far the explanation of Mr. Hill tends to the solution of the difficulty. We have only to say, in addition, that the extracts are from the joint letter of the missionaries, dated at Athens, Sept. 10, 1831; and that the capitals and italics employed in the "Banner" are literally followed.

THE EDITORS OF THE "BANNER OF THE CHURCH."

From the joint letter of the Missionaries, Sept. 1831.

"Notwithstanding these obstructions, a letter reached us, a few days since, from Mr. Brewer, at Smyrna, *which causes us some trouble.* He remarks that Mr. James C. Richmond, (brother of our Rev. brother Wm. Richmond, of Bloomingdale, N. Y.,) had visited him, and that *they had consulted together about the formation of a Literary Institution in Athens.* He states that although they, AT FIRST, *thought it might be best conducted by* US, they afterward came to the conclusion, that it would be better to form their institution upon a *literary* basis, and TO HAVE NO CONNEXION WITH RELIGION. We were *not a little surprised* at the expression of such a sentiment, as well as *this legislation for the education of the Greeks without consulting with us*, already established on the spot. Mr. Richmond has taken with him a plan to the United States, and is to endeavor to secure friends for its support. WE SHALL CONSIDER IT A DIRECT INTERFERENCE WITH US. If a school is established here by Americans, *disconnected with religion, it will have* A MOST UNFAVORABLE EFFECT upon our operations, and *such is the opinion of judicious Greek friends here.* Besides, there is no especial need of other laborers. Mr. King, moving in accordance with us, we must necessarily occupy a large portion of the work if left untrammeled; and the Rev. Mr. Leeves, of the Church of England, has bought a house-lot in the city, with the expectation of coming here in about two years, for similar purposes. In addition to all this, we think that Mr. Richmond's good feelings have the advantage of his judgment and steadfastness. *When here and at Tenos with us, he labored freely and frequently on the subject with us,*—thought it would be best to exert himself to *aid the efforts in which* WE *were always engaged*, and enable us, by donations in the United States, to *extend the operations of* OUR *establishment*, talked of becoming AN AGENT OF THE SOCIETY at home, for the collection of moneys, and requested that we would *forward to him statements, either at Constantinople, or upon his return to the United States, which he might make use of.* We trust that Mr. Richmond will be induced to give up this project; and *we doubt not that Mr. Brewer will be easily led to see his folly*, as he entered into it hastily.

"Since I have been here I have conversed much with Mr. Brewer on the subject of the plan arranged *between him and Mr. J. C. Richmond*, and I feel desirous of modifying what we have said in relation to that subject, *so far as it may appear* from those remarks, that *there has been any* DESIGN *on the part of Mr. Brewer to interfere in the slightest degree with any plans of ours.* He was not aware that the plan of our school was *so extended as to render unnecessary any steps of the kind proposed on his part.* He presumed we were confined to elementary education alone. His plan, however, on the other hand, goes *far beyond our present views, though it embraces our scheme.*—IN SO FAR IT WOULD INTERFERE,—and as for the higher branches which he would introduce, and *other parts of the scheme not embraced in our establishment, my opinion*, which I have freely given him is, THAT IT IS ENTIRELY PREMATURE FOR ATHENS. *No one acquainted with the state of the country* would hesitate to pronounce it PREMATURE and VISIONARY. I think, however, that much need not be said on the subject, for I FEEL PERSUADED THAT IT WILL NOT BE PATRONISED AT HOME."

From Mr. Hill's Letter, May, 1832.

My dear Brother Richmond,—On the 20th March, I wrote you a very long letter, (with some interesting enclosures,) and again on the 17th of April a still longer one. The latter I now sincerely rejoice to have written, for it has in a very ample and satisfactory manner *anticipated* what yours of 13th Nov., 9th Dec. and 8th Feb. (since received) call for. In fact, were I now to *reply* succinctly to your letter of 8th Feb., which I did not receive *until sixteen days after my letter of 17th April*, I should only have to repeat almost word for word the contents of that letter. However, as your letter is short and quite *systematic*, I will now (for myself at least, for Brother Robertson has not yet returned from Smyrna,) reply categorically in the order of your several points.

1st. You are at liberty to state from me to Brother Doane and whoever else it may concern, that "the plan which you formed (in regard to a school at Athens) did receive my approbation and promises of assistance," as far as my time and other duties would permit. The only qualifications to this are—1st. That I thought it not quite time for a *College in Athens*, (as we understand that term in the United States,) but was in favor of a *High School.* 2d. That the School should be under *Episcopal* influence in some way or other, or under our direction.

2d. That this appears to be the very same plan which you have been striving with so much zeal and effort to complete, "as appears from the Phila. Circular," which, for the *first time*, I saw and read two days ago.

3d. That we did in our joint letter of 10th Sept., and I in my letter of 6th Oct., recognise the feasibility and importance of such an institution, by asking aid to carry on our operations in the same way—at least in part or until others should do it for us, and leave us to occupy what may be, strictly speaking, more distinctly Missionary labor; though I consider this as embraced within the duties of a Missionary, most undoubtedly.

On the other hand, (as you say) it appears that,

1st. We disapprove (in our joint letter of 10th Sept.) of Mr. Brewer's plan "*in toto*," as we understood it. It is not necessary now to discuss what it was,—it is sufficient that it was in our minds and actually was wholly at variance with what had been so often talked in our many pleasant soirees at Athens, in our daily walks, and at Syra.

2d. I am willing to admit, that "we were mistaken, in supposing you had changed your views,"—while at the same time I think we had *good reason to think so.*

3d. "This misapprehension *did not arise*" "from a fear on our part that Mr. B.'s plan would injure our Mission," (and *most certainly not from an idea* that it was *designed* to do so)—but that it was *in itself* injudicious, and in some of its features (as we understood it when we wrote) *positively* objectionable.

4th. I am most ready to admit, (what indeed I never asserted or dreamed of,) "that in all this, neither Mr. Brewer nor you intended any wrong"—and we ask the privilege of saying as much for ourselves. I think in my letter of 6th Oct. from Smyrna, after an interview with Mr. Brewer, I said as much.

These, my dear friend and Brother, are the several heads of your category, and I trust I have replied to them fairly and fearlessly.

It is to us all, I assure you, a source of the deepest regret, that while you were laboring with such astonishing zeal for the cause which is so near our hearts, you should have been met by so severe a rebuff as has arisen from this misapprehension—or whatever else it might be called. To many it may seem strange, but the truth is, it may be explained very satisfactorily more at large if I chose to do it. Let us hope the serious obstacle which has been thus opposed to your plans will not have wearied your zeal and your faith. After all that I have said above and in my former letters, you will believe me very ready "to retract" my share of the expression which you quote, (I do not know where it is found, for I have no recollection of any such words,—but I suppose it must have been in the *joint letter* of 10th Sept.) "Mr. R.'s good feelings have got the advantage," &c. &c. Your *good feelings* I have too many proofs of, ever to doubt; nor do I wish their *exuberance* ever to be diminished. The result has proved that your *steadfastness* remains unimpaired. My opinion of your *judgment*, you will not accuse when I acknowledge, as I have in this letter, that in this matter, *it accords with my own.* You know very well, however, that I have often told you, and I dare to say, many others have said the same, that your zeal and ardor *may often* convey you away. Yet, I would a thousand times rather have *your heart* with a *younger* head, even than you have, than the more cautious judgment with the contracted mind and selfish heart of ——.

GREEN BAY.—The call inserted in our paper of Saturday, and repeated in the Episcopal churches on Sunday,—for a meeting at Christ Church of the friends of the mission of our Church at Green Bay, resulted in an assemblage on Monday evening last, far less numerous than was anticipated. Those who *were* present it is hoped will exert themselves in their respective circles, in behalf of the mission, in whatever way they can. At the request of Bishop Onderdonk, who appealed with a gratifying confidence to the members of the Church for all necessary co-operation in sustaining the enterprise,—the Rev. Dr. Hawks (Secretary of the 'Board of Agents' having charge of this interest here) stated the *facts* which had occasioned the call of the meeting. Those of most importance are;—That $4000 is needed to meet an urgent exigency, from which there is no honorable mode of escape, and which can only be surmounted by the immediate payment of this sum. Individuals are pledged for it;—their pledges were given because the good faith of the respected Missionary was engaged for the prompt payment of this amount;—the debt was contracted in the erection of buildings and in other expenditure, incurred under instructions from the conductors of the General Society, and it is believed wisely, and judiciously incurred.—To these statements, was added the assurance that hereafter there shall be a specific stipulation, as to the annual amount for which this Diocese will be responsible to the general Institutions, in aid of the Mission. A general appeal in its behalf was then resolved upon; and a resolution passed to address the clergy for this purpose, leaving to each to choose the mode of presenting the subject to the respective congregations. A circular has, we presume, ere this, been issued in accordance with this resolution. Two congregations of this city have already contributed *one eighth* of the required sum;—and it will be felt we trust by every Episcopalian a duty to contribute something, however little, toward it. There remains no other method,—and it will be a spring of animation to our Church if it be *at once adopted*—there remains no other method for sustaining honorably the schemes now on foot in our Communion, than that every member do his diligence gladly to give according to his resources, *to each*. The unquestioned justice of the claim in the present instance;—the security for *wise appropriation* of what may be contributed;—and the fact, well presented at the meeting by the Rev. Mr. Eastburn, that, in this undertaking, a foundation for *blessings in the future* which defy calculation, is deeply and broadly laid;—are, when added to the peculiar circumstances which attend *this* call, a sufficient motive for some denial of what might else have been indulged in,—or some effort which might but for these have been thought unnecessary.

CHAPLAINS TO THE LEGISLATURE OF NEW-YORK.

To the Honorable the Senate and Assembly of the State of New-York:

The undersigned, clergy of the city of Albany, respectfully acknowledge the invitations which they have severally received from the honorable the Senate and Assembly, to open their respective sessions "each day by prayer."

The undersigned have carefully considered the subject connected with this invitation, and in view of the opposition which the employment of chaplains by the legislature has met with within a few years past; the unpleasant discussions it has occasioned, and which will probably be renewed from year to year, they believe *they* will best subserve the interests of religion by respectfully declining the invitation of the honorable the Senate and Assembly.

With great respect,

Frederick G. Mayer, E. N. Kirk,
John Ludlow, J. N. Campbell,
Jas. R. Willison, James Martin,
B. T. Welch, Isaac D. Williamson,
Chas. Smith. Isaac Ferris,
Wm. Lochead, W. B. Sprague.
Wm. Linn Keese,

January 4, 1833.

The statement here given of the considerations which governed the signers of the above document, is too concise to enable us fully to understand their views. The conclusion at which they arrived, however, and the course adopted, is to be deplored. Doubtless the ministrations of the voluntary chaplain would have been received with decorum; and our faith teaches us to feel assured of a blessing on them from on high.—And who can say that *it* might not have been realized in a change of sentiment on the part of the Legislature. The topic has been one of universal discussion among all grades of opponents to religion;—and the fact exhibited in this communication, unexplained and unqualified as it goes abroad, will be employed for the worst purposes,—and with great effect.

For the Churchman.

MR. EDITOR,—I send you an extract of a letter from Albany, written by a distinguished citizen of this State. The sentiment it expresses is, I trust, that of the friends of religion generally. I have as yet heard but one opinion on the subject of the step taken by the Albany Clergy—that of unfeigned regret. Had they chosen to have relinquished the usual chaplain's pay, all might have been well, and the only argument in favor of the anti-Christian measure that has now succeeded, having any semblance of speciousness, would thus have been removed. I do not mean to say, that even this concession to the bold demands of infidelity was yet necessary; but certainly more was far too much. The following is the extract.

"I regret much the course which the clergy of this city have adopted in reference to offering prayers in the Legislature. It is considered by the infidels, and is really, a triumph by them. The example of public prayer was something, which I think ought not to have been cast away."

GREECE.—The books asked by one of the missionaries of our Church at Athens, in a letter lately spread before our readers, have been forwarded from the Press; an opportunity having offered of sending by a vessel which sailed on Wednesday last. They were accompanied by a donation of 30 volumes from Mr. Thomas N. Stanford, to the "Library of the Greek Mission." Will not some friend or friends of the Mission discharge the bill for those sent from the Sunday School Union and Press? Neither of these institutions have any fund for gratuitous distribution. Its amount is $12 91.

CITY MISSION ENTERPRISE. CHURCH OF THE EPIPHANY.—Success beyond all hope has crowned this enterprise. The second stated anniversary of the 'New-York Protestant Episcopal City Mission Society' has scarcely been celebrated,—and it has its well established and well attended church, in the lower part of the city,—and a certain prospect of a second in the north-eastern section. Well concerted measures have been set in progress for the establishment of the latter, as will be seen by the interesting notice which follows.

A Sunday School established and supported by funds deposited for that purpose in the hands of the subscriber, is now organized and in operation at the Long Room, No. 67 North-street, which has been hired for that purpose until 1st May next. The school will then be transferred to its proposed permanent location, in the large Academy, hitherto occupied as a chapel by the Presbyterians, at the corner of Stanton and Essex streets, a permanent lease of which has been obtained for the use of the school and the services of the new church now about to be organized in that neighborhood. A library for the use of the scholars and their parents is already attached to the school, under the direction of Mr. Lloyd Windsor, who acts as superintendent of the same, until such time as it can be placed under the charge of the District Committee of the City Mission Society, which will be done so soon as all preliminary arrangements are made and expenses borne, in order that it may be transferred to the Mission in full operation and free from all charge. In meantime all information regarding it may be obtained from the acting superintendent at his residence in Public School, No. 1., or to the subscriber, as agent for the contributors to the above charity.

JOHN McVICKAR, No. 8 College Green.

☞See *Notice* in another column.

MONUMENT OF BISHOP HOBART.—The impression produced by the inspection of this memorial of our departed father, is such as is in all respects desirable. The painful emotion which arises from the first view in the mind of every beholder who has seen and loved the departed Bishop, pastor, patron, and friend,—is almost instantly succeeded by a delightful assurance, that the hope and expectation so expressively indicated by the fine sculpture, as his sure and last stay, has been realized by him, and remains for the sufficient comfort of all who practically cultivate and exemplify, *like him*, the faith by which *he* was animated. May its contemplation impress on the minds of all who look upon it, a lasting sense of the importance and blessed issue of a life of consistent piety. It *must* prompt the prayer—"Let me die the death of the righteous, and let *my* last end be like his!"

We are indebted for the notice of the monument and of the artist in another column, to an esteemed correspondent.

Among the inscriptions submitted for the consideration of the Committee of Trinity Church Vestry, was the following—unfitted for adoption by its length, certainly possessing every other claim.

JOHN HENRY HOBART, D. D.
M. S.

Ardent and Sagacious,
Watchful and Intrepid,
Self-relying yet unassuming,
Conciliatory in debate, but uncompromising in principle,
Provident in danger, but fearless in the path of duty,
Never wearied by labor and never baffled by difficulties;
Nature formed him for a Leader,
Grace added the self-denying virtues of the Christian,
And the Providence of GOD
Called Him to the highest exercise of both in raising Him to be
A Father over his Infant Church in the wilderness.
For the space of nineteen years
He was to the Church in this Diocese
Its firm Pillar, its fair Pattern and its faithful Shepherd.
By his guidance it was trained,
By his teaching was nourished,
By his example was regulated,
By his labors was extended,
And by his blessed death is now comforted.
Steadfast in the Apostolic Faith,
His life illustrated its precepts, and He died reposing on its promises;
*"In the Cross is my only reliance."
In private life
He was the active, pure-minded and cheerful Christian.
Of warm affections and a tender heart,
His friendships were many, strong and enduring;
Of a bounteous and liberal spirit,
His sympathies were wide as Humanity,
And his charities limited only by his means.
Beloved as a Man, as a Friend he is mourned,
Revered as a Bishop, as a Father he is lamented;
Of his memory as a Pastor
Let this Monument
Speak the feelings of those to whom for near 30† years he was at once
The personal Friend, the spiritual Father, and the Christian Guide.

* This refers to the Bishop's action on the Monument, his right hand pointing to the open Bible—it accords too with his dying words.

[† Bishop Hobart became an Assistant Minister of Trinity Church in the latter part of the year 1800; in the fall of 1813 he became its Assistant Rector; and in 1816 was made Diocesan and Rector. *Ed. Chn.*]

CANONICAL COLLECTIONS.—With the remarks which follow, and the communications of a clerical brother, which, as he claims their insertion as an act of justice on our part, are given in another place;—we feel bound to close our columns for the present against the further discussion of this subject. The *facts* communicated by S. K. T. on the authority of his friend in the country, viz. that the *effort* of a few hours sufficed to remove a burthen under which for years the parish had groaned; and that contributions to the object were made with cheerful readiness; are to be coupled with the important considerations that a *layman* was the solicitor. On the *other* hand, it must be again remembered, that every clergyman *may* have,—painful and unfortunate must be *his* situation who has *not*,—those among his charge who will be ready to second his wishes and suggestions, and to become his agents in all matters in which any supposed official or personal interest, might, were he the immediate advocate, stand in the way of his success. For ourselves, we have merely held the balance in this discussion; and we have felt justified, as we still do, in having given the judicious, well-intentioned, and zealous Churchmen, who have sent us their thoughts on this subject, an opportunity to spread them before the Church. And while we are as far as possible from a disposition to trench upon the duties of the bishops, in dictating to our brethren—if other considerations did not deter us from so unbecoming an office—it has still seemed to us altogether proper and expedient to exhibit the sentiments of laymen upon the question,—expressed as they have been with one direct object—viz. that of establishing the willingness of the laity at large to *prove by abundant liberality* their love to their Master's kingdom, their confidence in its subsidiary institutions, and their willingness to respond to the call of duty uttered by the watchman and shepherd who is set to proclaim that call.—In this, we think, they have succeeded.

From a communication, now before us, which we do not think proper to insert at length, the following extracts should not be suppressed.

"MR. EDITOR,—I have read with great interest the various communications which have appeared at different times from several of your correspondents, in reference to the "sermons" and "collections" required by the Canons of the Church in this Diocese. The views expressed by your correspondents 'H. S.' and 'S. K. T.' as to the beneficial *results* to the various institutions of the Church, which would unquestionably be produced if there was a general compliance with the Canons, are, in my humble estimation, perfectly sound, and not to be gainsaid. In the last number of the Churchman, your correspondent 'C. A.' has introduced the Canons themselves, showing most conclusively the *imperative obligations* the clergy are under to afford the people of their respective charges the opportunity of contributing to the objects contemplated by the Canons. These laws of the Church neither make nor contemplate any provision whatever for *exceptions*, in the case of any parish *however peculiarly circumstanced*. *All* are imperatively enjoined to make the collections. Now, Mr. Editor, this whole subject has long been with me a matter of the most serious reflection, and I beg your permission therefore to state, in addition to what has heretofore been so well said upon it, that there is yet one view of the subject which deserves the most serious attention of the Reverend Clergy. The Canons either have the force of moral and religious obligation, or they have not. If they have, and that they have none will doubt, then are the clergy under the full force of that obligation, and cannot dispense with its requirements, without incurring the guilt of *deliberate violation*. If they are of no such force, they are mere nullities, and had better be stricken from the statute book of the Church."

Again:—

"Shall the clergy of the Church then, who of all classes of men in the community, should be most conspicuous for the faithful and unflinching discharge of any duty, having the force and sanction of moral and religious obligation;—shall the clergy of the Church, I say, be permitted habitually to disregard, or explain away, any of their canonical duties, and expect to escape blame and censure? No man living respects the *office* of a clergyman, and the faithful individual bearing that office, more than myself. But, Sir, I see no reason why myself, or any other layman, shall be regarded as bound to comply with the laws of the land, while many of the clergy disregard the laws of the Church. I do not hesitate to avow that I regard as *one* of the rules by which to judge of the degree of *real interest* which a clergyman takes in the care of souls and the general welfare of the Church, his strict compliance with, or neglect of the duties required of him by the Canons. I have invariably seen it to be the case, that that congregation was most pious and benevolent, and that church most prosperous in all its affairs, whose clergyman was most faithful, and most in earnest in enforcing upon his people the great duty of contributing according to their means, with a willing heart, to all the institutions of the Church requiring such aid. For one, I am rejoiced that this has been the subject of discussion. I am persuaded, Sir, that good, substantial good will come of it. The faithful clergyman will be encouraged to persevere in his course, knowing that thereby he is sure of securing the approbation of both his Master, and his fellowmen. The unfaithful, by the conviction which must thus be forced upon his mind, may be induced to change his course, and thus reap for himself the same satisfaction."

The premises of this correspondent seem to us just, and the conclusions drawn from them sound and true. Yet facts may be stated which perhaps preclude their application to the clergy who have not complied with the canons in question. We allude to the opening of a door for violations and exceptions on the part of the legislative body which enacted the Canons, from motives of supposed expediency,—by the *acceptance* of excuses, and their being recorded, *without censure* we believe, upon its journals.

Now, there is no doubt that by some the propriety and expediency of such statements as the above, may be questioned.—We do not believe there is among the clergy a number at all large who will read these pieces with any other feeling than that of honest satisfaction—satisfaction in the proofs they give that among the people over whom our brethren are called to watch, there *is* "first a willing mind" to good works;—and that there are among those whom the clergy most esteem, and whose devotion to all that concerns the 'honor and welfare' of the Church, her ministry, her institutions, her purity, her extension, are most exemplary—that among these there are men who *will*, when their sober reason so dictates, speak the whole truth, and speak out;—who will act the part of friends in very deed, by pointing out and laboring to repair, *whatever* breaches may, *by any means*, or through *any fault*, be made in the walls of her security and her pride.

But wide from desert of such commendation is the man, who seeks in expressions of generous and friendly zeal like those admitted to our columns, food for that spirit which the apostles rebuke, with a severity demanded by its despicable and injurious character. (See 2 Thess. iii. 11.—1 Tim. v. 13.—1 Pet. iv. 15.) With *it* we have no fellowship—and it is our satisfaction to know that none of the pieces to which we have given place are *its* emanations.

LITERARY.

WE copy the following notice of a work well deserving the commendation here bestowed, from the (Nashville, Tenn.) National Banner. We shall not be surprised to learn that a Western edition of it has been given to the readers of the "Far West." There is a remarkable agreement in the spirit of the 'Rectory,' and of the works, written with a similar design and tendency, of Tayler, the author of 'A Fireside Book,' 'Is this Religion,'—'Records of a Good Man's Life,' &c., and the productions of the latter author are in all respects commendable.

Rectory of Valehead.—Most cordially do we recommend this little volume to the Christian reader. It breathes throughout the genuine spirit of piety and pure religion. Without affectation, or gloom, or sectarian bitterness, it comes directly home to the heart and touches the tenderest chords of human feeling. It is a delightful picture of a devout family in all the most interesting situations of life. At the morning and evening altar, at the sending forth into the world of a young member, at the time of domestic affliction, at the season of rejoicing, on the interesting occasion of a return home of a long absent member, at the time of a funeral, a birth, a marriage, a social annual meeting, and a retired winter evening fireside, the feelings of an affectionate and pious family are depicted with a fidelity, a pathos, a simplicity, and a glowing ardor, which enkindle the sympathies, and cannot fail to touch the heart, of the Christian reader.

At the approaching festive season, when the termination of one year and the commencement of another prompt to those friendly donations, and tokens of affectionate regard, which universal custom has sanctioned as peculiarly appropriate at such a time, we know no work, more likely to be acceptable as a gift to a devout and religious friend, or better calculated to fix and establish pious feelings in the heart, than this delightful little book.—*Nat. Ban. Dec.* 18.

NEW WORKS.—We take from the N. Y. Albion the following titles of late or forthcoming English works,—

Mr. Slade, who had the singular advantage of performing a Tour in the Black Sea with the Capitan Pasha, and who has just returned to England, is about to publish the result of his observations, under the title of "Records of Travels in Turkey, Greece, &c."

"A Portraiture of Modern Skepticism; or, a Caveat against Infidelity; including a Brief and Practical View of the Principal Evidences which show the Scriptures to be a Revelation from GOD." Intended as a Present to the Young. By John Morison, D. D.

"*Sunday Evenings, or an Easy Introduction to the reading of the Bible*," is a work to be recommended cordially. The Messrs. Harpers have just issued it as the fourth volume of their "Boys' and Girls' Library." It is by a Lady of Antigua—and is originally from the press of the Messrs. Rivington, London.

WIDOWS' RELIEF SOCIETY.—The Society named in the notice which follows, has made no similar public appeal for aid, we are assured, in *nineteen* years. It has now as its pensioners *two hundred and seventy widows*.

NOTICE.

A SERMON will be preached on Sunday evening the 13th of January, in the Church of the Ascension, by the Rev. Mr. Jackson, in behalf of the "Society for the Relief of poor Widows with small Children," the service to commence at 7 o'clock.

By order,
HANNAH L. MURRAY, *Sec'y.*

NOTICE: CHURCH OF THE EPIPHANY.

Notice is hereby given, that Divine Service will be held on Sunday next, with the approbation of the Bishop, at the Long Room, No. 67 North-street, fronting the First Avenue; with a view to organize a Church under the title of "The Church of the Epiphany." Service to commence at half-past ten o'clock.

JOHN McVICKAR,
By request of those concerned.

MISSIONARY COLLECTION.

☞ At Saint George's Church, on Sunday morning next, the 13th instant, a sermon will be preached and a collection made for the benefit of the Missionary Branch of "The Education and Missionary Society of the Protestant Episcopal Church in the State of New-York."

Calendar.

Jan. 13.—1st Sunday after Epiphany.
—— 20.—2d Sunday after Epiphany.
—— 25.—Conversion of St. Paul.
—— 27.—3d. Sunday after Epiphany.
Feb. 2.—Festival of the Presentation of CHRIST in the Temple.
—— 3.—Septuagesima Sunday.

THE ANNIVERSARY of the City Mission Society was celebrated last evening,—the annual report of the Managers was read by the Rev. B. I. Haight,—and the assembly was addressed by President Duer, Peter A. Jay, Esq., and the Rev. Mr. Cutler, City Missionary. A further notice of the proceedings, and of the condition of the Society, is unavoidably deferred to another number. $250 was paid or subscribed toward the support of its Infant School at the exhibition in the morning.

INTELLIGENCE.

DOMESTIC.

CLERICAL CHANGES.—The Rev. George T. Chapman, D. D., late Rector of St. Mary's, Burlington, Vermont, has accepted a call to the Rectorship of St. Paul's Church, Portland, Maine.

New-York.—The Rev. Aldert Smedes has received and accepted a unanimous call from the Vestry (confirmed by the Congregation) of Christ Church, in this city, to be the Assistant Minister of the Parish.

COLLEGE RECORD.—*Washington College. Terms of admission to the Freshman Class.*—Beside the usual English branches, Cicero's Select Orations; Virgil; Jacob's Greek Reader; the Gospel of St. Luke and St. John, and the Acts; Latin and Greek Prosody; Latin Tutor, and Neilson's Greek Exercises.

Studies of the Freshman Class.—Livy, (*Folsom's*) Roman Antiquities; Græca Majora, (*Historians, Orators, Philosophers and Critics;*) Greek Antiquities; Algebra; Plane Geometry, (*Legendre's;*) Latin and Greek Composition, and Declamations.

Commencement.—First Thursday in August.

Vacations.—Seven weeks from Commencement; two weeks from the Thursday before the 25th of December; and three weeks from the Thursday before the 12th of April.

College Bills.—For tuition, room-rent, use of Library, sweeping rooms, ringing the bell, fuel for recitation rooms, &c. $52 50 per annum.

Board in private families—from $50 to $70 per annum.—*Episcopal Watchman.*

American Bible Society.—A large meeting of the friends of this institution, was held at Masonic Hall in this city, on Wednesday evening, Jan. 2; in reference to foreign distributions. The Society propose sending 30,000 copies of the New Testament, in Modern Greek, to Greece. The edition is to be from a translation recently prepared by the British and Foreign Bible Society. The *Sandwich Islands*, ($5,000 has been appropriated for distributions here,) Burmah, Bombay, and China, were also named as scenes of the proposed effort. President Duer of Columbia College, presided at the meeting; and the Rev. Dr. Milnor gave a full statement of the project, and the arguments in its favor. $2,364 10, was collected or subscribed on the occasion.

PAROCHIAL EFFORTS.

A fair held in the last week of November past, by the 'Female Association of All Saint's Church,' in this city, for the relief of the poor Communicants of the parish, resulted in the collection of $150 for this excellent object.

Scholarship.—An Association for the founding of a Scholarship in the General Theological Seminary, composed of members of the Church of the Ascension, in this city, have prepared very useful and ingenious as well as elegant apparatus for the study of the heavens. It consists of a box of 32 cards, containing representations of the several constellations, and an index. The cards are *perforated* in such manner as to give the impression of the real constellations. The apparatus is for sale at the Press. Price, $6 50.

FOREIGN.

The Church of England.—The Ecclesiastical Revenue Commissioners have issued a set of articles of inquiry addressed to the Deans and Chapters of the several Cathedrals, and also to the Bishops of each Diocese in England, the object of which is to ascertain precisely the amount of Revenue belonging to each. The Deans and Chapters are called on to state—1st. The gross amount of the yearly revenues of the Dean and Chapter, as a corporate body, on an average of three years past, ending on the day of the last settlement of the Chapter accounts in the year 1831; divided into the heads of fee farm rents, pensions, stipends, rents and other payments reserved by leases; (exclusive of rack-rents;) redeemed land tax; fines on renewal of leases; from houses, lands, tithes, and other estates, in land or let at rack-rent; from woods, from quit-rents, fines, heriots, and other profits of minors, mines, quarries, dividends of stock, interest of other securities; or from any other sources. 2d. The gross amounts of the yearly payments and allowances, by the Dean and Chapter, on an average of three years past, describing each class of payments and allowances under its proper title; and whether any and what part has been reserved to pay the expense of repairs, or other purpose, and not divided amongst the Dean and Chapter. 3d. Number of persons in the corporation, and in what proportions they divide the revenues, with the names of such persons. 4th. The amount of the nett yearly produce of the Dean and Chapter, divided amongst them, on an average of three years past. They are likewise to state whether the average returned may be considered as a fair one *communibus annis*; and if there be any temporary charges on the revenue of the Dean and Chapter, or payments incident to them, though not of the nature of charges. The Commissioners also require to be informed of the state of the buildings of the church, and if any funds exist for its repair; whether the Dean or other members have houses, and if they be occupied; the particulars of the ecclesiastical patronage in the hands of the Dean and Chapter; the separate revenues and patronage, if any, annexed to the Deanery or other offices; names of the members of the church, with the average revenue of the offices of each; the names of every dignity, prebend, canonry, &c. held by any member of the Chapter. The queries to the Bishops and Archbishops are *mutatis mutandis* the same as those transmitted to the Dean and Chapters. The answers are to be returned on or before the 15th of November.

The Church periodicals, we observe, earnestly press upon the Clergy, the most careful and prompt attention, and the fullest replies to these inquiries.

ACKNOWLEDGMENTS.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the N. Y. Protestant Episc. Tract Society, acknowledges the receipt of the following sums, viz:—

1833.		
Jan. 8.	The dues from nine annual subscribers,	$10 00
9.	From the Parish of St. John's Church, Stamford, Conn., to constitute their Rector, the Rev. Ambrose S. Todd, a life member,	10 00
"	From a Gentleman, a donation, by the hands of William H. Hobart, M. D.	1 00
"	To do. do. do.	1 00
"	From fourteen new annual subscribers, by the hands of Wm. H. Hobart, M. D.	14 00
"	From John Montgomery, Esq., to constitute himself a life member, by the hands of Wm. H. Hobart, M. D.	10 00
		$46 00

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, 46 Lumber-street

GREEN BAY MISSION.

In aid of this interesting Mission, whose wants are now extremely pressing, the Treasurer is gratified in acknowledging the receipt of twenty dollars from the Female Missionary Association of St. James's Church, Newtown, Long Island; and also of fifty dollars from Peter G. Stuyvesant, Esq.—Donations addressed to the Treasurer, may be left at the Bookstore of Swords, Stanford, & Co. No. 154 Broadway; at the Office of the Washington Insurance Company, corner of John and William streets, or at the Treasurer's residence, No. 87 Leonard-street.

JAMES SWORDS, *Treasurer*
January 8, 1833. Green Bay Mission Fund.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

The Subscriber, Treasurer of the Auxiliary New-York Bible and Common Prayer Book Society, most gratefully acknowledges the receipt of five hundred dollars from Mrs. Margaret Pendleton, being the amount of a verbal bequest to the funds of this Society by her late husband, James M. Pendleton, M. D. $500

RICHARD OAKLEY, *Treasurer*,
January 10, 1833. No. 105 Front-street.

N. Y. PROT. EPISC. CITY MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums, viz.

From Mrs. Margaret Pendleton, being the amount of a verbal bequest to the Society made by the late J. M. Pendleton, M. D.,	$500 00
From David H. Hoyt,	1 00
Sunday Collections in the Mission Church from Oct. 8th to date,	150 54
From Rev. Wm. Richmond for the daily Infant School,	5 00
	$656 54

J. A. PERRY, *Treasurer.*
Jan. 9, 1833.

NEW STEREOTYPE PLATES OF THE BIBLE.

The Treasurer of Aux. New-York Bible and Common Prayer Book Society acknowledges the receipt of the following amounts, in aid of the funds for a new set of stereotype plates of the *Bible*, agreeable to Circular of the Board of Trustees:—

From Mrs. J. D. Beers,	$15 00
From Mr. Lewis Curtis,	20 00
	$35 00

RICHARD OAKLEY,
January 10, 1833. No. 105 Front-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 10th, from the following persons, viz:—

George, Latimer & Co.—Joseph Robins, *with remit*—Robert P. Curren, P. M.—Rev. J. P. Mc Guire—Rev. Ezekiel G. Gear, *with remit*—J. W. Foster & Stephen H. Simes—Ven. Archdeacon Wix, *with remit.* (date, Nov. 17th,) and parcel—John F. Bacon—Ed. M. Fitch, asst. P. M.—Samuel L. Hyde—Rev. H. Finch—James Jarvis.

BOOKS FOR THE

FAMILY AND JUVENILE LIBRARY.

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Bound sets of this work are for sale at the Depository of the General Protestant Episcopal Sunday School Union, Press Buildings, No. 46 Lumber-street. It now numbers THREE VOLUMES. The price (which has been reduced by the Committee of Publication and Sales) is $1 12 per volume—or $3 for the set—each being complete in itself.

Parents and Sunday School teachers will find these volumes valuable assistants to themselves and interesting to the more advanced of the young members of the family and the pupils of the Sunday School.

⁂ *The Family Visiter and Sunday School Magazine*, is continued weekly, by the General Protestant Episcopal Sunday School Union, at $1 per annum.

THE CHILDREN'S MAGAZINE

Is published by the same Society, at the same place, monthly—at 25 cents a year. Each number contains 24 pages, and at least *two* wood cuts. *Sets* (*four bound volumes,*) of this work, being all that have been issued up to January, 1832—for sale as above, at 37½ cents per volume.

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Jan. 7, 1833.

Imperfect in original

THE CHRISTIAN YEAR.

THE EPIPHANY.

And who are they, yon ancient men, from Sheba's spicy land,
Who journey on, a pilgrim train, o'er wastes of burning sand?—
Those ancient men are sages versed in science' varied store,
But most in heavenly musings nursed and astronomic lore.

* * * * * * * *

And what is that, yon brilliant star, whereon their eyes are placed,
Which beams with steadfast light from far across the trackless waste?
That brilliant star no fellow deem of such as gild the night:
'T is hung in heaven with mystic beam to guide those sages right.
And whither tend those ancient men, and what their point of rest,
As straight o'er mountain, plain, and glen, they journey toward the west?—
Behold they reach, they pass the bound of holy Palestine;
And now they compass Sion's mount, where Salem's turrets shine.
And "where," they cry, "ye learned priests, is Judah's new-born King?
His star has led us from the east, to him our gifts we bring."
"Judah's King is Christ the Lord, the heir of David's crown:
His birthplace, mark the prophet's word, is Bethlehem, David's town."
So on they fare: the word divine has heavenly light supplied;
Nor need they now the star to shine, their journey's wonted guide.
Till this fair beam of level light one favor'd spot display,
Source of their passing great delight, goal of their length-en'd way.
The search is sped: the journey o'er: they see the Child, and, lo!
All-prostrate on the humble floor their limbs adoring throw:
And in their precious stores they bear, their country's wealth unfold,
And offer gifts of worship, myrrh, and frankincense, and gold.
Gifts of high price, and homage great, to lay the Babe before;
Betokening him of royal state a child; perhaps of more.
Yet marks of pomp around him none that royal state attest:
His court a lowly shed, his throne a lowly mother's breast.
Faith, deep and strong, of heavenly source; fruit of no earthly soil!
Which bore them through their tedious course of peril, care, and toil:
Nor stumbled at their place of rest; but in that mean abode
The long-sought babe their King confest; their King, perchance their God.
Their faith be mine! be mine to tread where God shall point the way;
Nor let fatigue my steps impede, nor danger's face dismay!
Be mine to mark with steadfast look his guiding sign from far,
And in his own enlightening book still find my leading star!
And so be mine that wond'rous Child with choicest gifts to greet;
Bright deeds of love, thoughts undefiled, and prayer, as incense sweet:
His state though outward meanness veil, his royal state to own;
And with devout prostration hail the Lord of Israel's throne!

SCRIPTURAL ACCOUNT OF THE VISIT OF THE MAGI.

Continued.

In this season, devoted to the consideration of those blessings which have been shed upon the "families of the earth," by the rising of the Sun of Righteousness, an occasional season of meditation may profitably, and with great propriety be given to the Scripture account of that visit of the adoring Magi, of which a portion was given in our last weekly number, with the excellent reflections and comments of Bishop Mant.

His remarks upon the *time* of their visit, and upon their *name*, have been read.

"The *country*, from which they came, is described under the comprehensive term of 'the east.' Of the ancient expositors some mention Chaldæa, others Persia, as the country: but others, among whom are Justin Martyr, Tertullian, Cyprian, and Epiphanius, assign Arabia Felix, a country less distant from Judea, and lying to the south-east of it: the same country specified by the Psalmist, when, predicting the accession of the Gentiles, he saith, 'The kings of Sheba and Seba,' or, as in our other version, 'The kings of Arabia and Saba shall bring gifts;' and again, 'to him shall be given of the gold of Sheba,' or 'of Arabia:' the country, from whence, attended by a train of camels bearing spices, came the queen of Sheba to the court of Solomon, the temporary and representative prince of peace; the country particularly specified in the 60th chapter of Isaiah, 'All they from Sheba shall come; they shall bring gold and incense, and shall show forth the praises of the Lord;' a country remarkable, by the testimony of historians, for plenty of gold and of the most precious aromatics; a country in the neighborhood of which Balaam uttered and left behind him his famous prophecy, concerning the 'Star that should arise out of Jacob.' Considerations such as these give probability to the opinion, that Arabia Felix was the country of the eastern magi; and this opinion appears to be most generally received in modern times."*

It has been supposed that these magi, were *kings*, or at least *princes;* petty lords of some small sovereignties, such as we read of in the Old Testament, and that they were *three* in number. "In paintings of their adoration of Christ, this supposed rank and number are generally represented." The silence of the Evangelist as to their rank, may be accounted "conclusive evidence against their being kings, for if they had been of that elevated rank, so grand and remarkable a circumstance would not have failed of being recorded."

"The *occasion of their journey* was that they had 'seen a star in the east:' namely, not to the eastward of their own country; but that they, being 'in the east,' or to the eastward of Judea, had there 'seen a star.' Different opinions have been entertained concerning *the appearance*, here described by the term 'star:' a term, the Greek original of which is by no means confined to those luminous bodies, which shine by night in the sky; but has a great latitude of signification, and denotes any body which possesses and sends forth light."

Whatever it was that God was pleased to employ for this purpose, it was remarkable in its *situation*, showing "the direct way to those who travelled by it, and pointing to the very house where the child lay;"—in its *motion*, going, like the pillar of fire to Israel, straight forward as a guide; and in its *brightness*, shining by day as well as by night. The following statements and suggestions as to the *mqnner in which* the Magi attained the *knowledge of a connexion* between the appearance of a star, and the *birth* of the "King of the Jews," is too interesting to be omitted or abridged.

"At the period when these things happened, and for some time preceding it, a general expectation of a ruler to arise in Judea prevailed all over the world. The Roman historian Suetonius, not to mention other historians, expressly tells us, that an ancient and uninterrupted opinion had prevailed 'in all the east,' that at that time, namely, at the beginning of the last Jewish war, it was decreed by the fates, that 'some one, coming out of Judea, should obtain the sovereignty.' And no wonder, that such an opinion should be propagated throughout the east, considering the vast number of Jews, which were spread over all the eastern countries. Wherever they dwelt, they made many proselytes to their religion: and, in their attempts to this purpose, they must have very much spread the expectation of the Messiah's coming: an article, so important in itself, and so flattering to their national vanity. These opportunities of being made acquainted with the approaching advent of the great King of the Jews, the magians of the east enjoyed in common with many other people. To this it may be added, that Zoroaster, the famous reformer of the magian sect, is generally said to have been by extraction a Jew, and to have lived as a servant with one of the prophets, probably Daniel: he was well acquainted with the writings of Moses, and has inserted in his book many particulars from them. Besides, that assistance would probably be derived, in further confirmation of their information, from the famous prediction, delivered in the mountains of the east by Balaam, a prophet of their own; who, having his eyes opened, saw and mentioned, so many ages before its appearance, 'the star that should arise out of Jacob, the sceptre that should come out of Israel:' a prediction, which was in all probability carefully preserved, and handed down from generation to generation."*

"In what way they were led *to interpret the star* into an index of the new-born king of the Jews, has been differently conjectured." A comparison of the phenomenon with Balaam's prophecy;—certain current opinions or rules of art among the magians, which connected the appearance of a star with the rise of a kingdom, or birth of a prince; and special divine communication, either direct, or through angelic agency, (as in the case of the shepherds,) have been suggested.

"This, however, we may most assuredly conclude, that he, who hung out the star in the firmament, visible to their outward eyes, took care that it should not be hung out in vain; but that some attendant light should at the same time shine inward, and irradiate their minds with the knowledge of its signification and import."†

Bishop Mant, having pointed attention to the fact of the star's temporary disappearance when the Magi had reached the city of Jerusalem, the depository of the written word, whose appointed interpreters might there be consulted; and of its again gladdening their way, when they had set out in compliance with the instruction received, that "Christ should be born at Bethlehem, for so it was written in the prophets"—and having remarked that "the state of *humility* in which they found our Lord did not prevent their testifying that *reverence*, with the purpose of paying which they had come so far"—thus concludes his 'Scriptural account' of these interesting events.

"'And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.' It was agreeable to the custom observed in old times, as well as at the present day, in the east, for the *choicest productions* of the country to be presented by visiters to personages of distinction. And to one, who had been so brought to their knowledge, and distinguished by such appropriate marks of pre-eminence, these magi could do no less. As to the *particular presents* which they offered, the special *purport* of each may not be obvious. Generally the richness of the offering denoted the quality of the person, to whom it was made: and so the wise men's offering, consisting as it did of the richest productions of their country, denoted their sense of at least the royal condition of the infant Jesus. And, as Bishop Jeremy Taylor says, 'If these gifts were mysterious beyond the acknowledgment of him to be the King of the Jews, and Christ that should come into the world, frankincense might signify him to be acknowledged a god, myrrh to be a man, and gold to be a king. Unless we choose by gold to signify the acts of mercy; by myrrh, the chastity of our minds and purity of our bodies, to the incorruption of which myrrh is especially instrumental; and by incense we intend our prayers, as the most apt presents and oblations to the honor and service of this young King. But however the fancies of religion may represent variety of ideas, the act of adoration was direct and religious: and the presents were such as were used in all the east, especially in Arabia and Saba, to which the growth of myrrh and frankincense was proper, in their addresses to their God and to their King; and were instruments, with which under the veil of flesh they worshipped the eternal Word; the wisdom of God under infant innocence, the Almighty Power in so great weakness, and, under the lowness of human nature, the altitude of Majesty, and the infinity of divine glory.'"

* Bp. Horne, Mr. Townsend.

* Bishop Horne. † Ib.

TALES OF REAL LIFE.

MATTHEW THORNDIKE.

Concluded from page 376.

At length came the time when Alfred was of age to enter college, and then Thorndike made up his mind to sell his business and retire from trade, which he was enabled to do upon a very handsome property. He purchased a respectable house, and Alfred entered upon his college life. Mr. Thorndike found, on quitting business, many sources of discomfort: he had hoped that he was to retire and enjoy himself; but not so,—his long habits of methodical occupation could not be easily discarded. He became restless, tried one scheme of amusement and then another, but to no purpose. Time began to hang heavy on his hands, and he felt that competence and indolence were not happiness, that exertion and even compulsory labor were better than stagnation. His ruling passion now exercised its dominion more than ever; his mind became more absorbed in the prosperity and character of his son, and more sensitive in all that was likely to obstruct his road to honor. Alfred's career at college was as favorable as at school. It raised his father's pride more and more; all Mr. Thorndike's thoughts of happiness centred in him. I have seen his eye sparkling with triumph while he presented his son to me, with an expression of hope that he would be found not unworthy of any situation which his property could secure for him; but at the same time trying to conceal his emotion, because he saw, or fancied he saw, a flush upon Alfred's face at some expression which dropped from him, that appeared to betray his habits and origin. Thus matters went on till the time of Alfred's examination for his degree, when he exceeded Mr. Thorndike's most sanguine expectation. He felt it a duty of the strongest obligation to second his over-anxious father's wishes, and to make every return in his power for such devoted affection and liberality. Day and night he studied—his efforts were crowned with success. He was placed in the first class in both classics and mathematics, and was highly complimented by the examiners. Nothing could exceed the ecstasy and pride with which Thorndike received this intelligence. He went round the whole neighborhood to show the accounts of it; and to me, of course, he came with special earnestness. After giving vent to the exultation of his heart, he said that his son had stated his intention of coming home for the vacation, and wished to bring with him Mr. Etwall, a college friend, to whom he was particularly attached, and with whom he had agreed to prosecute his studies for orders. "Would you, Sir," he said to me, with a humility which he had never thrown off, particularly with the clergy, for whom he felt a great respect, "would you honor me with your company at dinner, to meet him and his friend on their arrival? It would be a great favor, Sir, if you would do so." I replied that I should be very glad to do so; as I felt a great gratification in the society of his son, whose conduct and talents must render his company a pleasure and honor to any one.

Thorndike went away highly gratified. His anxiety for my joining the party was from a notion that the presence of the rector of the parish would produce a favorable impression of his respectability on the mind of Alfred's friend.

On the appointed day, therefore, I went; but, as the coach happened to be late, I arrived before the young men, and waited some time.

Mr. Thorndike was all impatience and anxiety—every moment seemed an hour—he continually looked at his watch, paced the room, and wondered what could detain the coach. At length they came. The eager father saw nothing but his son, and ran, in delight and exultation, to his embrace. "My dearest Alfred, how proud I am to be the father of such a son—how honorable, how distinguished has been your examination. I am delighted beyond measure to receive you home, honored, and safe and well."

"I am, thank God, better; that is, pretty well, I thank you, father," replied Alfred.

I shall not easily forget the effect of these words on poor Matthew Thorndike, as the faint and hollow sound of them fell on his ear.

Alfred's face was flushed at the first meeting, and showed a high color, and the over-joyed and exulting parent saw not immediately the nature of that color. But I had observed it instantly; my professional occupations had accustomed me to the symptoms of disease. I saw, with concern and alarm, the transparent clearness of his skin and color, the unnatural brightness of his eye. It foreboded ill. I suspected that, in his zeal to excel, to gratify the ruling passion of his father, he had gone beyond his strength—he had "o'erwrought his tenement of clay." The voice of Alfred, hollow-sounding, drew in an instant the attention of the agonized parent to these fatal symptoms.

He gazed a moment on Alfred's face. "Gracious heaven!" he exclaimed; "my child—my dearest Alfred—better! pretty well! what is the matter? I hope you have not sacrificed your health to your studies."

"No, I hope not, father," replied Alfred; "I am now better; return to my native air and a little recreation will set all right."

Alfred assumed as cheerful an air as he could, but ever and anon the eye of his anxious father was on him. A cough occasionally convulsed him, and seemed to rive the very soul of poor Thorndike. He interrogated eagerly Mr. Etwall, and we all agreed that the sooner he was placed under medical advice the better. Thorndike lost not a moment in sending for his apothecary, who arrived before I left the house; and his countenance, when he examined the symptoms of Alfred, though he expressed hope, confirmed my worst suspicions.

They proved too true. As I visited Alfred from time to time, the ravages of consumption became more and more apparent. As usual in that deceptive disease, the patient long buoyed himself with hopes of recovery. The eager but miserable parent strove to catch at every straw which thus held out, till at last he could no longer conceal from himself the fatal truth. The young man faded rapidly as a flower of the field, but as he drooped he showed the seed of another life in him. He had not learned in vain the faith of Christ; sensible, calm, pious, and resigned, he continued to sink toward the grave, and, when conscious of his approaching end, he labored with me to arm the mind of his father with those hopes which might enable him to sustain with fortitude his bereavement. But this was no easy task. His very efforts heightened the power of parental love and pride, and caused the heart of Thorndike to feel more deeply its loss, without, at the same time, raising those attachments to another world, which alone can strengthen us to bear the separation from that which is dearest in this. But these sentiments were not to be suddenly reared where others had long been planted, and suffered to take deep root. It was not the work of a day to establish Christian faith and love. It requires not only piety, but *habitual* piety, to rise from the dust of affliction, and exclaim, like David—"Wherefore stand I fast? I shall go to him, but he shall not return to me." These feelings of resignation are not to be attained by the discipline of the world, but by making the hopes and the rewards of the Gospel all in all.

Young Thorndike sank under the power of his fatal disorder. He, I trust, will find the grave the gate of a joyful resurrection; but he had left his unhappy father without a single support. The "bruised reed" on which he leaned had broke, and pierced most painfully the hand that leaned upon it. He attended, as I have related, the remains of his son to the grave, which closed on the object of all his hopes, and left him forlorn and almost broken-hearted.

I waited a day or two, that nature might vent its first violent emotions, and then visited him, in hopes (though not insensible to the difficulty) of administering to him the consolations of religion. I was immediately admitted, and found the mourner in a state bordering upon stupefaction; he made no reply to my inquiries respecting his health, nor gave any other token of recognition than a gentle pressure of the hand, indicating that he felt my visit as an act of kindness and attention. This, though little, was something, and I asked and received permission to repeat it. This I did, and endeavored to raise his mind to those riches which the grace of God and the sacrifice of the Redeemer have opened to us, but in vain. Other riches had been his idol, and to them, though the object of their application was gone, he still, from mere habit, seemed to cling. He answered in the affirmative what I affirmed, and replied in the negative where the question led to a negation. But his heart evidently was untouched by any of the sentiments expressed. I determined, therefore, to make an effort to engage his attention by touching that string on which his feelings vibrated most powerfully. I read to him the miracle of Elijah* restoring to life the son of the widow at Sarepta.

And when I came to those affecting words—"Thy son liveth," I pronounced them with a solemn and marked emphasis, and paused. They were not lost upon Mr. Thorndike. A thrill passed over him. I then said, "Mark the parent's reply to this gracious announcement: 'Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.' Mr. Thorndike, I, as a minister of God and ambassador of Christ, say to you in Christian faith and hope, 'Thy son liveth.'" He looked up and said—"I do trust my son liveth through that Saviour in whom he hoped." "But," replied I, "let us pray, and strive that he may live to *you;* and that you may join him in a happier world than this."

"You speak," said he, "as though you saw some obstacle to that blessed result."

"I do," said I: "it is my duty to state frankly, that in your very grief for his loss I see symptoms of such an obstacle. I see you unable to benefit by the consolations which prevent the Christian from sorrowing, as those who have no hope; I see, in the intensity of your disappointment, an evidence that your heart has been fixed upon this world's goods, more than upon the concerns of the next. You want an active and lively faith—you acknowledge with your lips, but your heart does not *feel* the word of the Lord, in whom 'thy son liveth,' to be truth. And I feel it a duty to press upon you the danger of an attachment to that which satisfieth not; and also the caution of your Lord, 'that it is hard for those that have riches to enter into the kingdom of heaven.'"

"Well, but," returned he, "I am no longer attached to those riches; I will leave them all to public charities."

"Mr. Thorndike," said I, gravely, "do not mistake your real situation, nor the spirit of the Gospel; if you leave what you cannot enjoy, that will be no evidence of your having broken your excessive attachment to the things of this world—your giving it during your lifetime might. But neither the one nor the other outward act will answer the purpose. What you require is the spiritual direction of your thoughts and motives. If you have not the spirit of Christ, you can be none of his. You have the word of an Apostle, 'that though you give all your goods to feed the poor, and have not charity, you are nothing.' You must be weaned from that habit which you have acquired, of connecting the notion of happiness with riches, or with any earthly object, and overlooking the one thing needful. Before you can receive the wages, you must apply yourself diligently to the service of your heavenly Master; and this you must not do by halves. You must not serve God and mammon; but serve one master, and that master must be God."

I felt it necessary to probe him to the quick. I showed him plainly that he had devoted himself entirely to the service of mammon; and that he could not find, in his past life, or in the application of his wealth, any marks of his love of God. What had he done with a view to promote His glory? What from the impulses of that lovely and indispensable grace which is denominated "charity, which is love of God, and is manifested in love of man?" I pointed out to him that what he fancied an act of continued self-denial—his devotion of his property to his son—was, when brought to the test of Scripture, and of the truth, no more than the purest self-indulgence. It was the gratification of his own ruling passion. He was brought to the sense and acknowledgment of his guilt and unworthiness in the sight of God. He felt he had no ground to expect the consolations of the Gospel, when he had never imbibed its spirit, nor followed its rules. He felt his destitute state, and the necessity of his having hope in Christ.

Mr. Thorndike was now in a frame of mind by which I was enabled to profit. He hoped to meet his son again in the kingdom of his heavenly Father. He offered to place himself under my direction. My first efforts were frequent prayer, and reading with him appropriate passages of Scripture. Next, I pointed out to him proper objects of charity. At first, his gifts were distributed almost mechanically, and in obedience to my directions. His feelings took little or no part in the matter; but, by degrees, this practice began to raise new sensations in his bosom; and in being made to visit the objects of his bounty, and relieve their wants with his own hand, a pleasure with which he had heretofore been unacquainted grew out of this employment. He began to comprehend that principle, in which it may be more blessed to give than to receive. He also insensibly acquired the habit of connecting this act with his prayer, and with the love of God as well as of man; of offering his alms as a tribute to Him who has said, that, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He gradually recovered his serenity of mind, and became cheerful. He felt now no value for his riches, but as they enabled him to enjoy the luxury of doing good. Young Etwall, his son's friend, he adopted as his heir; and on his marriage presented him to a living he had purchased.

When this young clergyman had taken possession of his benefice, Mr. Thorndike removed to the neighborhood, and felt increasing delight in seconding every scheme for the spiritual benefit, and alleviating the temporal sufferings of the poor of the parish. His latter years were gilded with purer pleasures than he had ever enjoyed; which, like the mellowed but rich radiance of the western sky, were not only grateful to the present sense, but were the signs of a brighter day in which he should rise in the presence of his Maker, and partake of unclouded and immortal bliss. Though he still dwelt with affectionate recollection on his beloved Alfred, he could speak of his decease with resignation. He no longer looked upon the visitation of the Almighty in the temper of a disappointed worldling who had no hope. He felt that there were purposes of mercy which, if he could not altogether penetrate, he had already, in some degree, felt and turned to his profit. His duty was not to murmur, but to pray and to praise. "The Lord," he said, with the feeling of Christian resignation, "gave, and the Lord hath taken away. Blessed be the name of the Lord!"

British Magazine.

* 1 Kings xvii.

PRACTICAL.

SPIRITUAL INFLUENCE.

Man is a being in whose fate the whole intelligent universe is concerned. The rebellious would have him continue a party to their treason. The obedient would see him recovered to their own state of allegiance and blessedness. And there is war between them on his account. But so great is the compassion of God toward us, that the issue is not left to the possible uncertainties of such a contest. An influence all divine is vouchsafed to the soul, that thus its ultimate felicity and glory may be placed beyond the possibility of failure.

To all these influences did the Saviour refer, when he said, *The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth.* But if this mysteriousness belong to them all, how may we escape delusion? How may we know whether the influences which come upon us are good or evil? Satan can appear as an angel of light; error can assume the likeness of truth; evil can put on the semblance of good. Are there any means by which we may certainly distinguish between these? When an apostle writes, *Beloved, believe not every spirit, but try the spirits whether they be of* God, it is clearly implied, that the means of conducting such a trial are within our reach.

We may observe, generally, that the Bible is our acknowledged standard of truth, and that THE SPIRIT WHICH SPEAKS NOT ACCORDING TO THIS RULE, IS NOT OF GOD. The great design of miraculous powers was to attest the authority of Scripture, that, the inspired volume once completed, the Church might possess ample guidance to the end of time. And, as if for the purpose of preventing any expectation of additions to that word, as left by the apostles, the power of working miracles ceased with the apostolic age. It is true that pretensions to this power survived that period; but in every instance, much subsequent to the first century, there is the strongest reason for considering them as the effect of misconception or fraud. And it is important to remember, that supposing these gifts to have passed away with the apostles and their immediate disciples, they must have disappeared, as they seem to have done, imperceptibly. Every argument that may now be resorted to in support of a continuance of miraculous powers, might be urged in support of making additions to the documents of Holy Scripture; and the Church of Rome, accordingly, in urging her pretensions to such power, has only been consistent in laying claim to a spirit of infallibility, and in making her traditions of the same authority with the commandments of God. An argument which should prove that *any* of the extraordinary gifts of the apostolic age were to be perpetuated, must prove that they were *all* to be perpetuated, the gift of healing and the gift of inspiration alike. Hence, the next step after an expectation of new miracles, should be the expectation of new Bibles, or that some modern saint should attempt to supply the deficiencies of the Evangelists and of St. Paul. We repeat therefore, that the word of God is the sole and the sufficient standard, by which to try our own spirits, and the spirits supposed to have influence over us.

Taking this perfect and unerring volume as our guide, we may be assured that the influence which disposes us to make light of sin, under whatever disguise this may be done, is not of God. The Spirit of God is holy, the angels in heaven are holy, and all that descends to us from them is in accordance with their nature. The divine word sufficiently describes what that work upon the heart is, which it is the design of all heavenly influence to promote. That which we may expect to be done within us, is that which we have distinctly promised, and portrayed before us. The whole of this we should seek, and nothing beyond this should we for a moment anticipate. Whatever tends to produce distrust of the word of God, to nourish spiritual sloth, to impair a habit of devotion, to lessen our Christian usefulness, to turn the mind from what is certain to what is doubtful, from truth to speculation, from doctrines that lead immediately to our sanctification to others which have no such immediate bearing; whatever shall serve to puff up with spiritual pride, though under the garb of a monastic humility; or to make our own prominence and power a favorite object though under the persuasion of a zeal for God; and finally, whatever is found to alienate our affections from our fellow-men, and especially from our fellow-Christians,—all such things are manifestly the offspring of our own earthly nature, or the result of influences still more opposed to God and goodness.

The subject of this chapter forcibly reminds us of THE IMPORTANCE WHICH IS ATTACHED TO HUMAN NATURE IN THE ECONOMY OF THE UNIVERSE. It is a fallen nature, every way stained and polluted; but its destiny calls forth the never-slumbering watchfulness, and the never-ceasing activity, of the good and evil through every known region of spiritual existence. The ruined archangel, and his embattled host, have long since made the destruction of man the great object of their policy. To prevent this, the Son of God becomes incarnate and a sacrifice; the hosts of heaven array themselves, and go forth to meet the enemy in our cause; and the Spirit of the Highest descends to earth, deigns to take up his abode in the human heart, and supplies the weapons, the skill, and the strength, which must render the faithful more than conquerors through Him who hath loved them. Surely the results about which such wonderful agencies are employed, and thus employed, must be beyond all our thought momentous! To be among the lost, or the saved, must be an event of unspeakable, of inconceivable magnitude. Were all the power, the opulence, and the pleasures of the earth at our bidding, should we deem them valueless? Were all its evils to break at once upon us, should we affect to be unmoved? If this would not be, then be it remembered, that to be uninfluenced by what the Almighty has said as to the worth of our spiritual nature, and the danger to which it is exposed, is to do more strangely. It is to hazard an infinite loss, and to choose an infinitude of evil in its place! What an emphasis do these considerations give to that Scripture—*What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall he give in exchange for his soul?*—Vaughan's *Christian Warfare Illustrated.*

There are but three ways, after which sin may be in a man. First, as a usurping tyrant, and seditious commotioner, either by surprisal, inroading, or by violence holding under, or by projects circumventing a man against his will, taking advantage of some present distemper of mind, or difficulty of estate; as in David, of idleness; in Peter of fear and danger, or the like. And thus sin doth often encroach upon the saints of God, and plays the tyrant, use them like captives, that are sold under the power of sin. And we read of Ahab, that he was 'sold to sin,' but with great difference; the one sold himself, and so became willingly the servant of sin; the other was sold by Adam, from which bondage he could not utterly extricate himself, though he were in bondage to sin, as the creatures are to vanity, not willingly, but by reason of his act that subjected him long before. Secondly, as a slave or Gibeonite, or tributary Canaanite; as a spoiled, mortified, crucified, dying, decaying sin; like the house of Saul, growing weaker and weaker: and thus sin is constantly in all the faithful; while they are in the field the chaff is about them. Thirdly, as a raging and commanding king, having a throne, the heart; servants, the members; a counsel, the world, flesh, and devil; a complete armory of lusts and temptations; fortifications of ignorance, malice, rebellion, fleshly reasonings, laws and edicts; lastly a strict judicature, or wise and powerful rule over men, which the Scriptures call 'the gates of hell.'—*Bishop Reynolds.*

THY WILL BE DONE.

Submission to the will of God is the oil which smooths all the troublous waves of life.—*Bishop Sumner.*

B. Curtis Brown, *Print.*

Imperfect in original